

# Zion's Herald

Wednesday, February 8, 1899



## LINCOLN'S BIRTHDAY

February 12, 1809

B. J. UNDERWOOD.

*No bells were pealed, no cannon rent the air ;  
No psalms of praise in vaulted church were sung ;  
No largess to an idle crowd was flung ;  
No christening robe was wrought with stitches rare.  
The forest tossed its sturdy branches bare ;  
Within a settler's cabin, pale and young,  
A mother smiled, and dazed and tender hung  
A rustic father o'er his infant heir.  
But this ; yet none the less a prince was born.  
Beyond the seas, a terror fierce to men,  
Napoleon, glittering in his selfish scorn,  
Was writing, so he thought, with diamond pen.  
His lines fade out, but nations eye shall bless  
The child this day born in the wilderness.*



## ANNIVERSARY OF LINCOLN'S BIRTHDAY

NEXT Sunday, the 12th day of February, will be the ninetyeth anniversary of Abraham Lincoln's birthday. The day will be observed over the church as "Freedmen's Aid Day." The Society is doing the best work since its organization. The university-trained presidents and principals are shaping the courses of study and conduct of the schools to the best modern methods. More than ten thousand students are attending the schools; most of these are preparing themselves for farming and the other industries. But the work accomplished in educating the 805 African physicians in the country, about 2,000 preachers and 400 lawyers, is not to be underestimated. The Christian instruction which is remaking conscience, up-building families, and improving the morals of the race, is by far the best result of the schools.

The debt of \$200,000, incurred years ago in planting the schools and erecting the buildings, has become so burdensome as to threaten the existence of many of the schools, and must now be paid. This would seem an almost impossible task if it were not for its wide distribution. It is only one-sixth of what the Missionary Society raises every year, and if every church in all the Conferences would give in proportion to what the churches upon which the Society must rely for its support gave last year, one-half of the debt would be raised. If all the smaller churches would increase the last year's collections only two or three dollars, and the larger ones increase theirs in proportion, \$25,000 could be paid on the debt. Scores of churches which gave \$100, \$200, \$300, and even \$500, respectively, for missions last year, gave little or nothing for freedmen. But now that the missionary debt is paid, brethren will certainly not overlook the care of the orphan poor and lowliest poor, which are increased one hundred thousand every year.

Is it right for one church to ask another to relieve it of its duty or privilege to take the collection for the freedmen? Please, brother, present the cause next Sunday.

J. W. HAMILTON.  
M. C. B. MASON.  
Cor. Secs.

## TWENTIETH CENTURY THANK OFFERING COMMISSION

### MEETING OF EXECUTIVE COMMITTEE

THE first regular meeting of this body was held at 150 Fifth Avenue, New York, Feb. 1. All the members of the committee were present, with one exception. The committee consists of Bishops Andrews, Foss, and Fowler, Dr. C. H. Payne, Presidents Goucher and Raymond, and Messrs. J. E. Andrus, Alden Speare, J. N. Gamble, F. W. Tunnell, S. W. Bowne and D. S. Gray. Permanent organization was effected by the election of Bishop Andrews president, and Dr. C. H. Payne recording secretary.

The committee gave much time to the selection of a suitable man to act as corresponding secretary of the Commission, and after careful consideration of the names of several men of ability and distinction, Rev.

Frank P. Parkin, D. D., pastor of the First Church, Germantown, Philadelphia, Pa., was elected. Dr. Parkin was immediately notified of his election and asked to meet several members of the committee at an informal meeting to be held the next day. This he did, and a free conference was held with reference to plans of operations.

Dr. Homer Eaton and Dr. Lewis Curtis were elected respectively treasurer and assistant treasurer of the Commission.

A sub-committee consisting of Bishop Andrews, C. H. Payne, J. F. Goucher, D. S. Gray and J. E. Andrus was chosen to act for the executive committee in the interim of its meetings on such matters as the executive committee may commit to it. The committee adjourned to meet at 10.30, Feb. 10.

C. H. PAYNE, Sec.

The twenty-sixth anniversary of the founding of Methodist missions in Mexico early in 1873, has just been observed with enthusiasm in the City of Mexico in connection with the opening of our Conference, over which Bishop McCabe presided. We have now a force of nearly 200 workers, including native preachers and teachers, 4,400 members and probationers, 10,000 adherents, and nearly half a million dollars' worth of school, church, parsonage and orphanage properties. The issue of *El Abogado Cristiano* of Jan. 26 is an anniversary number, containing electros of Dr. William Butler, the founder of the Mission, and a large number of missionaries, native and American. It is an extremely interesting and important number.



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# Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Good News From Cuba

Anxious to arrive at a satisfactory understanding with General Gomez of the Cuban army, the President sent Mr. Robert P. Porter as a special commissioner to arrange some definite plan for disbanding the army without friction and without unreasonable expense to the United States. It is recognized on all sides that to turn these soldiers loose without a cent of money in their pockets is to invite them to become brigands or guerrillas. On the other hand, it was intimated that the soldiers would demand a very large sum of money as the price of laying down their arms. It was therefore with very great satisfaction the country learned that Mr. Porter and General Gomez had agreed that \$3,000,000 would suffice to bring about the disbanding of the Cuban army. General Gomez sent a very cordial message to the President and reports himself about to go to Havana to consult with General Brooke, to whom Gomez wishes the money to be paid for distribution. A compact has been signed which is in every way satisfactory to the United States, and which, if faithfully carried out, will remove one of the chief difficulties in the way of the pacification of the island.

### Anglo-American Syndicate in China

Pekin reports that the final contract has been signed giving valuable concessions to a syndicate of which Mr. Wm. P. Morgan, a member of Parliament, is the promoter. It is no less, according to the announcement, than the control of all the mines and oil fields in the province of Szechuan—the province of the four rivers. This province is to the east of Tibet, contains 166,880 square miles, and has an estimated population of about 23,000,000 inhabitants. It is traversed by the Yang-tse-Kiang River, and the chief city is Ohing-Too-Foo. Large quantities of drugs, silk and sugar have been finding their way down to Canton for many years, and it has long been known that the province is rich in minerals. The western portion is very mountainous, and small mines have been worked with profit. The wealth of the oil fields has been suspected for some

time. It is understood that Mr. Morgan is to furnish 45 per cent. of the capital necessary to develop the mineral wealth, the Chinese officials are to provide 30 per cent., and the remainder is to come from the United States. The consent of the Tsung-li-Yamen (Chinese Foreign Office) has probably been obtained, for without it the concession would be of no value. With the concessions granted the Peking syndicate last summer, the influence of Great Britain will practically control the immense valley of the Yang-tse-Kiang.

### Russia's Railway Budget

It is doubtless true that the sincerity of the Czar has been questioned, because while he has suggested peace he has planned for war; but that is not the whole of the story. Reckoning the ruble at fifty cents, the apportionment which the Czar has made for military expenses during the present year amounts to \$180,000,000 (that is only about \$30,000,000 more than the United States will pay for pensions), but the allotment for railways is \$198,000,000, of which \$50,000,000 is for increasing the mileage. The money set aside for railroads is almost one-fourth of the revenues of the country. That is most remarkable for a nation like Russia and has perhaps never been known before. The great country may be too largely under the sway of militarism, but it is one of the hopeful signs of peace that she is devoting so much of her energy to agricultural and industrial development. The chapter which Nicholas III. is writing in Russia's history bids fair to read well a hundred years from now.

### Military Departments in Cuba

The Secretary of War has announced that Cuba is now a Military Division with seven departments. Major-General John R. Brooke commands the Division. The seven departments are those of the province of Havana, the city of Havana, Matanzas, Santa Clara, Santiago, Puerto Principe, and Pinar del Rio. Five major-generals and two brigadier-generals are assigned to the command of the departments. There appears to be no serious opposition against this military government on the part of the people, and, wisely administered, it will very soon restore that distracted island to a state of law and order which must precede the reign of prosperity to which Cuba's natural resources rightfully entitle her.

### Australian Federation

Although the five provinces of South and West Australia, New South Wales, Tasmania and Victoria failed in the attempt to unite at the last general elec-

tion, it is now announced that the colonial premiers have unanimously agreed upon a plan to arrange the financial burdens satisfactorily to all parties. Four of the colonies have a protective tariff, each against the other, while New South Wales has free trade. Removing these protective duties would naturally throw large financial burdens on the last-named province, and this was what prevented the union. If this difficulty has been overcome, the union cannot long be delayed. The details have not yet been received, but enough is known to warrant the belief that under the proposed federation Australia will enter upon a new era of progress.

### Government Appropriations for Expositions

The present session of Congress has already passed a bill giving \$350,000 to the Philadelphia Commercial Museum, and four other enterprises are ranging up alongside the door asking for appropriations of various amounts of money. The citizens of Buffalo want a Pan-American Exposition, Toledo is urging one for the Ohio Centennial, St. Louis is quite sure that the centennial of the Louisiana purchase should have aid from the Government, and Omaha is once more demanding aid, this time for a colonial exposition. During the last six years we have given \$5,000,000 for these interests, and people are beginning to ask if it is not about time to inaugurate a different policy. With the revenues of the Government constantly falling behind and the debt increasing, it would seem that some considerable reform might be introduced at this point with good results. The citizens of Buffalo raised a guarantee fund of \$1,114,000 in six days, and promise to make it an even two millions. This is an example of the interest with which these enterprises appeal to the people, and possibly it would be better to put most of the stress on local appeals and excuse the Government from any further large gratuities.

### Delagoa Bay

Portugal is willing to cede Delagoa Bay, on the east coast of Africa, to Great Britain, but the United States has thus far successfully intervened to prevent the cession. Ten years ago next June, Portugal seized the Delagoa Bay Railroad, on which one McMurdo, an American, had a large claim. In the course of the negotiations of Great Britain the United States insisted that this claim must first be adjudicated. The matter was referred to the Federal Council of Switzerland for arbitration. The delay appears to be unreasonable, but it has been excused because of the filing of a



counter claim by Portugal and the rejoinder by the railway company. To this rejoinder Portugal sent another, and thus the matter has dragged along. It is now announced that the decision is not to be expected till June, and along with the announcement comes the intimation that both Great Britain and the United States will protest against any further delay. The claim amounts to about \$10,000,000.

#### Germany's Beet Sugar Industry

Germany pays a bounty on every pound of beet sugar raised in the empire. The result is an enormous development of that industry on the one hand, and the ruin of the cane sugar industry in the West Indies. The British islands have implored Great Britain either to insist that this bounty should be withdrawn, or that an import duty should be imposed on German sugar, or that a corresponding bounty be paid the producers of cane sugar in the West Indies. There has been much correspondence and discussion, but no action. In 1897 we paid Germany \$37,000,000 for sugar. Great Britain bought from her 2,400,000 tons more than we did. But now the Prussian Diet is much disturbed over the prospect of losing the American market. Cuba and Porto Rico, if properly worked, are capable of supplying very nearly all the sugar required for our market. It has been suggested that if sugar from Porto Rico and Cuba were allowed a preferential tariff of a fraction of a cent a pound over the bounty-fed beet sugar of Germany, it would result in great prosperity to those islands while at the same time reducing the price of sugar to the American consumer. Other sugar-growing islands in the West Indies would speedily seek some advantages in our market which we could well afford to give them in return for the increased trade which would follow. All this promises better things for the unfortunate islands, but it troubles the Prussian Ministry.

#### Akron's Good Fortune

It is announced in all seriousness that the National Liquor League has selected Akron, Ohio, for the most unique experiment ever undertaken in the interests of the liquor traffic. It is said that the League will close every liquor saloon in that city of about thirty thousand inhabitants, keep them closed for two years by paying good salaries to their owners, and will not allow any intoxicants to be offered for sale. At present these saloons pay large revenues to the city, and the most of this money goes to the police and the poor funds. The object of the Liquor League is to demonstrate the financial loss that is bound to fall upon any city that is unwise enough not to foster the liquor trade. If that experiment is honestly tried, it will prove the sorriest venture the Liquor League ever dared attempt. It is a great pity that it would not select a city in every county in the Union for the same experiment. The story is incredible on its face, for the liquor-dealers are not fools, and they must needs know that if the money that now goes into their tills

were diverted in almost any direction, it would work marvelous changes much to be desired.

#### British Liberal Leader

It appears to be settled that Sir Henry Campbell-Bannerman, and not Sir Herbert Asquith, is to be the leader of the Liberal party in the British House of Commons. He was preferred because he has not been so closely identified with Lord Rosebery, and because he has had more experience than Mr. Asquith. Fifteen years ago he was chief secretary to the Lord Lieutenant of Ireland, and he has twice been Secretary of State for War. It was he who made Lord Wolseley Commander-in-Chief, preferring him to the Duke of Cambridge or the Duke of Connaught. This was not good policy, perhaps, but it was good sense as judged by the majority of his own party and the parties of the opposition. It is far easier to select a leader than to agree upon a platform. The Conservatives are doing well, and are quick to catch the drift of public opinion. The Liberals are offered nothing better, just at present, than to wait for the Conservatives to make some mistake. Unless such a mistake be made, or some unusual and unexpected contingency arise, the Liberal party is not likely to get into office for some time to come, in the opinion of students of British politics.

#### India's Wheat Crop

It gives one some idea of the size of British India to read that 11,363,614 acres of land were sown with wheat, according to a memorandum issued by the Government of that country at the close of December, 1898. Nearly all the districts show a slight increase in acreage over the preceding year, and the prospect for a fair crop is extremely favorable. It is predicted that India's exportation of wheat during the coming season will be quite up to the average, and, while certain provinces will suffer because of local failures, there is good evidence that no famine is to be feared. To a people who have nothing with which to buy, the crops are of the most absorbing importance. The millions of India must live on what grows out of the ground. It will be good news to the world to know that their prospects for the coming year are so favorable. Missionary work will be easier and missionary enterprises more sure of success.

#### Customs Barbarities

A recent order from the Treasury Department has resulted in such pernicious annoyances to passengers coming to this country from abroad as to make the terrors of the sea less to be dreaded than the customs inspections. The most minute and searching inquiry is made concerning each and every article purchased abroad. Such ransacking of trunks was never known before, and was never excusable in any age or country. So far as the revenues are concerned, it is probable that the pay of the extra inspectors will more than consume them; but if the needless petty annoyances were commuted in coin, they would very soon pay the

national debt. If revenue be the object, a tithe of the energy expended in trying to find some insignificant trifle in the bottom of a trunk would produce much better results if turned in the direction of enormous fortunes on which no taxes are ever paid. In the collection of other taxes a man's oath counts for something, but in this new inquisition its only use appears to be to subject the person taking the oath to increased penalties if, peradventure, he shall accidentally omit the most insignificant item. Smuggling is not to be excused or condoned; it is another form of stealing. But any such inquisition as that inaugurated under this new order is a disgrace to a civilized country and is unknown in a barbarous one.

#### Rivalry in Canal Routes

The House, having received the Senate bill providing for the construction of the Nicaraguan Canal, will now act upon a report from a committee substituting the Hepburn bill. The principal feature of this is that the United States acquire by purchase from Nicaragua and Costa Rica the territory necessary for the canal, and at once proceed to its construction. It is recommended that \$115,000,000 be appropriated for the work. All private concessions are ignored, and the President is at liberty to buy whatever shall appear to be the most feasible route. The wording of the bill, as unanimously reported from the committee, would allow the purchase of the Panama Canal if it should be deemed advisable. The latest news from the Panama Canal is that the French are thoroughly in earnest, that water is in twenty-six miles of the canal, and that the most serious difficulty in the way is about to be undertaken. The number of men at work is from 1,700 to 2,000, and already there has been spent on this undertaking about \$137,000,000. It is estimated that the canal can be completed by expending \$125,000,000 more. The Panama route has much to recommend it, but the difficulties and the scandals in connection with it have caused people to lose faith in it. Doubtless there will some day be a canal across the isthmus, but few men are bold enough to predict where it will be located, even at this late day.

#### Dependent Countries of the World

According to a publication just issued by the Treasury Bureau of Statistics, two-fifths of all the land surface of the globe, and one-third of its entire population, are connected with some other country as colonies, protectorates or dependencies. There are 126 of these dependencies looking to some nation as the mother country. Great Britain is the mother country to forty-eight of them, and these forty-eight contain more than one-half of the grand total of the colonial population. Her revenues from these in 1897 amounted to £151,000,000, while she expended in their behalf £149,000,000. The total imports into all the dependencies of the world amount to \$1,500,000,000 annually, and of this amount about forty per cent. is purchased from the mother country. Taken as a whole, their exports exceed



their imports, but the goods exported to the mother country are about 40 per cent. The very great increase of the protectorates over smaller countries during the present generation is most remarkable.

#### Opposition to Ritualism in England

Lord Halifax, the leader of the ritualists, declares that there are a thousand clergymen in England who will never abandon ritualism, and that their ranks are recruited every day. Last week, at a public meeting in London attended by ten thousand people, the Archbishops of Canterbury and York were savagely hissed, while Sir Wm. Harcourt, the leader of the opposition, was wildly cheered. One Mr. Kensit has attracted wide attention by publicly protesting against practices not sanctioned by the Book of Common Prayer, and has succeeded in arousing a very hostile spirit against any further departure from the established customs of the Church of England. Balfour's proposition to endow two universities in Ireland, one of which shall be practically Roman Catholic, is met by his opponents with the old-time cry of "No Popery," and in this they are joined by all the supporters of Harcourt. Somewhat tardily the bishops have decided to submit to the convocations of Canterbury and York a bill for the reform of ecclesiastical courts. The unsatisfactory part of the bill is that it gives the bishop the power to disapprove any complaint that may be made and thus enables him to prevent the prosecution from proceeding. This will not satisfy the opponents of ritualism. No one can predict the end; but should the end be the disestablishment of the Church of England, it would afford no occasion for surprise.

#### Bulgarian Politics

Americans are not likely to take much interest in the politics of Bulgaria. The announcement of a new Bulgarian Ministry scarcely excited a passing comment; but there is considerable meaning in it for all that. M. Stoiloff, who has resigned his portfolio, is probably the ablest statesman in Bulgaria, but his policy was not aggressive enough to suit either the Prince or the people of this ambitious young nation. Bulgaria is one of four claimants for Macedonia. She believes that by deftly playing her forces she can compel Turkey to consent to annexation. The experience of Greece last year has no meaning for her. She is foolish enough to think that her army can successfully cope with the army of Turkey, and that since Greece practically has possession of Crete, Macedonia ought to be transferred to Bulgaria in order to preserve the balance of power. A body of revolutionists has called what they are pleased to name a Macedonian Congress to meet in Geneva, Feb. 19. The attempt will be made, according to the present outlook, to decree the annexation of Macedonia to Bulgaria. Russia and Austria-Hungary will hardly encourage this, although neither would care very much if the other suffered. We are so often told that there is to be war in the Balkans that we pay little attention to the matter, but the war may come for

all that. Many people think it will come speedily.

#### Admiral Sampson in Boston

On Monday evening there was a banquet at the Tuileries in honor of Admiral Sampson. Hon. Richard Olney presided, and Governor Wolcott, Mayor Quincy, Bishop Lawrence and President Eliot were among the speakers. It was a representative meeting of the highest order. State, city, church and college united to do honor to the modest, unassuming guest of the evening. President Eliot spoke to the point when he contrasted duty with destiny, and forcefully illustrated his meaning by the condition in which the navy was found at the beginning of the war. The utmost stress in the navy is not placed on destiny — "a blind chance leading men to the inevitable" — but on duty. It was the exercise of foresight in preparing for all possible contingencies that enabled the commanding officer to decide his course, act out his duty, and carve out his destiny when the supreme moment came. No speaker or writer has more happily explained the success of our navy than he. It is a fact that for twenty years the officers of the navy have been preparing for war; and this is why, when the war came, the navy was ready for instant action.

#### Army Canteens

The war with Spain seems to have taught one lesson very plainly. That lesson is, that selling intoxicating liquor to enlisted men should be prohibited. Instead of attempting to regulate the sale and make it respectable by detailing officers and men to do duty as saloon-keepers, it is now very generally agreed that the army canteen can be made much more helpful by abolishing the sale of all intoxicants. This will not in any way interfere with the good work which the canteen may do by providing a place for the sale of fruit, food, temperance drinks, stationery and other articles of small stores which soldiers need. The tables furnished will be much more useful for writing than for serving beer. Lord Wolseley, the Commander-in-Chief of the British Army, and General Kitchener, not to mention others who have had experience in campaigning, are outspoken in their opposition to the sale of intoxicants to soldiers. In this country there has been much argument on both sides, and considerable prejudice, doubtless; but when the Hull Army bill was being considered in the House, an amendment was offered prohibiting the sale of liquors at the canteen, and providing that no officer or man shall be detailed to sell intoxicating drinks and that no person shall be allowed to sell them on any premises used for military purposes. The amendment was passed without a division and is now a part of the bill before the Senate. If the Senate agree to prohibition, then not the least among the victories of the war will be the conquest of this objectionable feature of the army canteen which, in spite of all that has been said to the contrary, is a liquor-dealer's device to catch the unwary.

#### Fighting at Manila

It was a grievous disappointment to the American people to learn that the insurgents had made an attack on Manila last Saturday night. It was hoped that the pacific attitude assumed by the President, and the good judgment of Admiral Dewey, would hold the Filipinos in check. The onset against our forces was made suddenly but with a good deal of vigor, and while the first reports of casualties were exaggerated, there was large loss of life — 50 Americans were killed and about 200 wounded. The Americans were victorious, and the attack, from a military point of view, appears to have been a blunder, but the outbreak is much to be regretted. The insurgents are said to have assembled more than 30,000 men for the attack, but their numbers are largely a matter of conjecture. Gen. Otis has about 20,000 men under his command, and 6,000 more are on their way to join him; it will be at least three weeks before the first transport can reach him. Admiral Dewey has twenty-one vessels in all, and while several of them are small, they are all well adapted to the conditions existing in and about the islands. Other ships are on the way, but they cannot be counted on for some time to come. When one remembers that it is more than nine months since the news of Dewey's victory startled us here at home, the wonder is how it should ever have been possible to stave off a conflict so long. The Filipinos have it in their power to cause us a great deal of trouble, and nothing less than the wisest statesmanship and the ablest management can prevent them.

#### Senate Ratifies the Treaty

After a delay of almost a month, the Senate ratified the treaty of peace by a vote of 57 to 27. As it required a two-thirds vote, it will be seen that there was nothing to spare. There is ground for the opinion that the Senate's delay is responsible for the insurgent attack; and there can be no doubt but that the attitude of many prominent senators inspired the Filipinos with the belief that the treaty would be rejected and they themselves left to form their own government. Naturally and properly, there has been a wide divergence of opinion. Many good men have conscientiously opposed the treaty; but when the history comes to be written by those who are far enough from our times to see the bearing of recent events, it will be agreed that the logic of history demanded the ratification. The treaty does not commit the United States to any policy with reference to the islands, and although many were disappointed that the Philippines were not given the same privileges that were granted Cuba, there is nothing to prevent the United States from allowing the Filipinos to establish a government of their own. There will be many who will regret that Dewey did not sail away from Manila as soon as the Spanish ships were sunk; but Dewey's victory thrust upon the United States a much higher duty than that of running away from our responsibilities.



## A SELF-CONSCIOUS MINISTRY

WE mean a ministry that is sanely and securely conscious of the imperial task in which it is engaged and the dignity which inheres in its divine commission. And this is not an easy thing for the minister to win. It is not at all the same as that laudable zeal with which young manhood attempts the onset in the first parish; it is the possession of the seasoned veteran, gifted to him by the varied experience of the passing years. He holds in all humility this great gift, for he has won it through the stress of conflict.

But when it is securely won, how supremely it stays the soul. It consists in the sense of partnership in the tireless purpose of God for His children. However nobly other men may toil, the true minister of Jesus Christ works in league with God's eternal plan for humanity. However vast the acquisition of other men may be, the true minister is reaping a harvest whose richness can only be disclosed in the ageless life. His ministry is concerned with the highest facts and most far-reaching issues of life. He deals with something more than material forces; he handles the powers of spirit. He deals with something greater than ethics; he is a herald of the personal sanction that lies behind all ethics. Thus the greatness of his privilege matches the vastness of his problem. He is ready to avail himself of the one and solve the other only when he is brought to a self-conscious knowledge of these facts.

Hence, also, a self-conscious ministry is a self-respecting ministry. It dares proclaim the supremacy of its mission and problem. It unites humility with self-respect, walking in the midst of life, helping, blessing, saving it, and never thinking for a moment that it must apologize for its presence in the world. For Jesus of Nazareth is the supreme type of a self-conscious ministry. He knew what His mission was; He set about it with the dignity of a monarch; He ended it without once wavering in His master purpose.

## THE DEAD LINE

LONG observation and repeated inquiries conclusively show that the number who are converted when past their teens is comparatively small, and grows less every year. In most revivals at least seventy-five per cent. of the converts will be under twenty, and nearly all the rest between twenty and thirty. There will be a larger number below sixteen than above it. Carefully gathered statistics prove that the early teens are much the most favorable period for bringing souls to Jesus. It is the accessible and impressionable age, when the young mind begins to wake up to the serious side of life, when it looks out upon its destiny with an inquiring eye, feels the stirrings of responsibility, and trembles in view of the unknown realities that stretch on so threateningly before it. Infidel and skeptical tendencies have not yet set in. Belief is easy. The simple faith of childhood yet lingers. There is not much to give up. The fascinations of worldly pleasure have not

made themselves keenly felt. The flirtation age has not quite arrived, the age of dancing and theatre-going and cigar smoking. The young man or woman is still under the sweet influences of home, looking up to father and mother as the fountains of goodness and of authority. There is as yet no feeling of having rather outgrown the Sunday-school. It is the time of all others when with least effort the boy or girl can be led to make a genuine surrender to Jesus and enter definitely, openly, on the religious life. There are far fewer entanglements and obstructions than there will be a very little later.

Are we not right, then, in saying that there is practically a dead line not far from the age of sixteen, a line the crossing of which means, in a majority of cases, spiritual death? It is not, of course, arbitrarily or absolutely fixed. Differences of development and circumstance will largely modify the matter. Some are older at fourteen than others at eighteen. Especially favorable conditions occurring at seventeen may overbalance the otherwise unfavorable trend which by that time had set in. Nevertheless it remains true, we think, that from twelve to sixteen is much the most auspicious and productive period for a change of heart. It is very poor economics to let that age go by without pressing those under our charge into the kingdom. If we do thus permit the golden opportunity to pass, while we are busy here and there, then only at great subsequent cost, if at all, can the sad omission be made up. Why should we raise up material for the revivalist?

The pastor, Sunday-school superintendent or teacher, or parent, as he looks out upon a company of boys and girls who are ten or twelve years of age, may well say to himself very seriously, "In three or five years these young folks will be beyond easy influence; they will practically have crossed the dead line; it is now or never if I would save them; this business of the King requires haste." Let the Christian worker, then, know his opportunity, know where he can work with largest hope of immediate and lasting results. Let him try every means, use every method, to induce the youth to commit himself intelligently, clearly, publicly, to the cause of Christ, connect himself with the church, and enter upon the discharge of those Christian duties which will steadily increase his strength. In a very large majority of instances the step will justify itself as the years go on, both in its effect upon the individual and also upon the church.

## Pray and Pay

THE leaders of Methodism on both sides the sea are taking the right course in regard to the Twentieth Century Thank Offering. They are planning to combine with the raising of the money the raising of the standard of piety in the church and the raising of hallelujahs over multitudes of new-born souls. These three things naturally go together. It is hardly possible to separate them. Faith, feeling, finance, have very close connections. If all of them can be magnified and multiplied, as they should be, during the next two years, then truly

will the century close in a blaze of glory. The prospect of doing it is good, and should stimulate every loyal Christian heart to be immediately and continuously at its best.

Bishop Fowler, speaking for the Twentieth Century Thank Offering Commission, adds to the call for twenty million dollars an appeal for two million converts and a burning exhortation for a higher spiritual life on the part of the church. Rev. Hugh Price Hughes, in his official sermon as President of the Wesleyan Methodist Conference, preached a few weeks ago in Plymouth, announces "the mobilization of every Wesleyan Methodist regiment and company, in every continent, and in every island of the habitable globe, for a united, world-wide, and determined attack upon everything that is untrue, unholy, and un-Christian." He says, furthermore, in words as pertinent to the raising of the millions here as there: "It is the intense desire of all who are responsible for the Twentieth Century Fund that it should be advocated and collected, not in the spirit of denominational boastfulness or of personal vanity, but with humility, in deep contrition for past carelessness, and on the highest spiritual grounds. Every meeting held on behalf of the Fund so far has been, and I trust will be to the end, a spiritual service in which the financial effort is simply the outward and visible sign of an inward and spiritual devotion to Christ. The success of this great enterprise depends, under God, upon the extent to which every officer of the Methodist Church from the President to the humblest chapel-keeper humbles himself and places himself unreservedly at the disposal of Jesus Christ. Without renewed and full consecration the money will be a mockery and a snare. With such consecration the money will be a mighty weapon in Crucified Hands."

A mighty weapon truly will be the twenty millions which we purpose to put into Christ's hands before this effort is finished. The war chest must be filled if the campaign against sin and misery is to be successfully carried on. There have been signs of late that the campaign has not been as vigorously prosecuted as the great Captain directed. We have been too self-indulgent, too easily satisfied, have felt too little the divine passion for souls, the strong hunger after complete righteousness. We have been half asleep. It is time to awake. We must get such an impetus during these two years that we shall rush into the new century with so manifest a swing of conquest that the forces of evil will fly dismayed on every side. Not with struggling but with shoutings let us raise the big fund, merely as an earnest of what we are going to do when we get fully aroused to duty and privilege. To grace and grit greenbacks are easy.

## PERSONALS

—Bishop Foster and daughters are at St. Augustine, Fla., for a few weeks.

—Prof. C. T. Winchester, of Wesleyan University, lectured before the Y. M. C. A. at Bennington, Vt., on Jan. 31, on "Memories of the English Lakes."

—Rev. Luther Freeman, pastor of the Chestnut St. Church, Portland, Me., will address the anniversary of the Troy Conference Epworth League at Burlington, Vt., April 11.

—On Saturday afternoon, Jan. 23, many of the preachers and other friends in Portland and vicinity called upon Rev. C. F. Allen, D. D., to congratulate him upon his 83d birthday. He enjoyed the occasion and did not seem much wearied by the long afternoon of conversation. No one can go into



the presence of this revered man without feeling better and happier; there is continual sunshine in his heart and face. His wife and daughter are constant in their loving attention to his wants. Father Allen appreciates letters and visits from his friends. He sits up every afternoon and is able to read and write a little.

— Rev. Charles Albert Berry, D. D., chairman in 1897 of the Congregational Union of England and Wales, and first president of the National Council of the Evangelical Free Churches, fell dead, Jan. 31, while conducting the funeral services of a Nonconformist minister, Dr. Tothericks, in the Wesleyan chapel at Bliton, Staffordshire. Dr. Berry's visit to this country two years ago, and his able and inspiring sermons and addresses, are tenderly and gratefully remembered.

— Rev. E. T. Brush, pastor at West Enosburgh, Vt., died, after a short illness from grippe, on Thursday, Feb. 2, at the age of 36

years. Our St. Albans District correspondent touchingly refers to the death of this promising young minister, on another page.

— Mrs. Bishop Ninde has just given \$500 to the work in Korea in which she and the Bishop became so much interested when in that country.

— Rev. Dr. John Watson (Ian Maclaren), of Liverpool, will preach in New Haven on Feb. 19, after which he will begin a lecture tour through the country.

— Dr. McCartney of the Methodist Medical Mission at Chungking, China, has been granted a furlough, and will return to the United States this month.

— A dispatch from Carlisle, Pa., to the New York Sun states that President George E. Reed, of Dickinson College, has received the appointment of State Librarian from Gov. William A. Stone, and it is thought in college circles that he will accept it and keep the presidency of the college.

— Governor Shaw has been elected Sunday-school superintendent of First Church, Des Moines, Iowa.

— Rev. Dr. J. O. Spencer, of the Japan Conference, is now on his way to this country, via the Suez route.

— Rev. H. A. Conant, of Somerville, has been very ill for some days with an affection of the heart, and his condition is still critical.

— Dr. Geo. Matheson, of Edinburgh, the blind preacher, has been appointed the next Gifford Lecturer in Aberdeen on Natural Theology.

— Bishop Goodsell recently delivered his notable lecture on "Six Months in Rome," at the request of the trustees of Grant University. A very large audience listened to the lecture with enthusiastic gratification.

— Since the death of Rev. P. T. Wilson, in India, Rev. W. A. Mansell has taken his district, and, as presiding elder of the double district, has under his charge more than 144 brethren.

— Bishop Ninde first, and now Bishop Cranston, have been granted audience with the Emperor of Korea. Dr. Cranston, in the last instance, interpreted, talking directly to his majesty.

— Mrs. Parker, wife of the distinguished Dr. Joseph Parker, pastor of City Temple, London, a woman of superior gifts, who was a great help to her husband in his ministry, died recently.

— Mr. Enoch L. Fancher was elected on the board of managers of the Missionary Society in 1849, fifty years ago. The next two serving the longest period are James H. Taft, elected in 1852, and John S. McLean, elected in 1853.

— An illuminated window, erected in memory of the late Rev. Dr. Joseph T. Duryea, was unveiled in the Classon Avenue Presbyterian Church in Brooklyn, on a recent Sabbath. Dr. Duryea was the first pastor of the church.

— Dr. Jennie Dart of the W. F. M. S. and Dr. S. S. Dease of our Missionary Society were married Dec. 16, 1898, at Bareilly, India, Rev. J. T. Scott officiating. Dr. Dart-Dease will remain in charge of the W. F. M. S. hospital at Bareilly for this year.

— At the Unitarian Ministers' Meeting on Monday, Jan. 30, Dean Buell spoke on the "Distinctive Characteristics of Methodism," showing that its genius is practical rather than speculative; that it emphasizes the supernatural element; and that its evangelistic spirit gives it simplicity of creed.

— Bishop Gilbert Haven, on Christmas day, 1872, rode from Vera Cruz to the City of Mexico, on the first through train of the Mexican railway, built at an expense of nearly \$80,000,000, to connect the heart of Mexico with the outside world. He was making a reconnaissance in the interests of Methodism.

— It is stated that Miss Lottie A. Lytle, of Topeka, Kan., has been appointed a member of the faculty of the law department of Central Tennessee College, Nashville. Miss Lytle is the young colored woman who was graduated with honors from the Central Tennessee College in 1897, and was admitted to the bar of Tennessee at Memphis in September of that year.

— The Boston correspondent of the Advance of Chicago says of one of the most useful and best loved ministers of this city: "At the last meeting of the Congregational Club, Dr. A. H. Plumb was elected president by a large majority. He was greeted with a storm of applause, people standing and waving their handkerchiefs. Dr. Plumb was one of the original members of the club, and no one has attended its meetings more faithfully."



THE BRODBECK FAMILY GROUP

On Friday noon, Feb. 4, 1898, while the editor was eating his lunch, Mr. Joshua Merrill, president of the Wesleyan Association, touched him on the shoulder and said, "It is all over. Dr. Brodbeck is dead, and you are wanted at the home." Hastening to the parsonage of Trinity Church, Charlestown, the writer was ushered into the house of sorrow, and there saw, for the first time, a lifelike group picture of the family hanging on the wall. They sat for the photograph some time during Dr. Brodbeck's pastorate at St. Mark's Church, Brookline, which covered the years 1894-'98. Mrs. Brodbeck died August 6, 1898, and was buried at Forest Hills beside her husband, Aug. 8. The children as arranged in the picture will be easily recognized by all who know them: First, Edith; next, Bessie; Mabel standing between her parents; and Paul, seated beside his father. After Mrs. Brodbeck's death they remained during the rest of the summer as a part of the family of their incomparable friends, Mr. and Mrs. G. F. Washburn, at their summer residence at Green Lodge, and are now living in the same apartment hotel in this city at 19 St. James Ave. We have never known more touching and devoted friendship than that manifested by the Washburns for these doubly orphaned children. It is only a year since the multitude thronged Trinity Church on Monday, Feb. 8, 1898, to look for the last time at the face of William Nast Brodbeck, but it seems much longer. Time only serves to enlarge the man in our estimation, and we miss him as scarcely any other brother in the ministry who has been taken from us. He was so large-hearted, so sympathetic, so thoroughly human, and so irreproachably pure and true. The hearts of our readers will be tenderly touched as they look again into his frank and genial face; and many will lift sincere prayers to heaven that richest blessings may rest upon the children.



ly. He has also been in a Congregational pastorate in Boston longer than any other minister except Dr. Herrick, and no one is better known than he or more beloved."

— Rev. C. N. Smith, D. D., has for a number of weeks been sick at his home in Malden. He is still very feeble, but is in the tender care of his family and friends and is graciously supported by the divine grace.

— The *Outlook*, in a sketch of Rev. Newell Dwight Hillis, D. D., who has accepted the call to Plymouth Church, Brooklyn, says: "He has experienced the wholesome and seasoning influence, so typically American, of a single-handed struggle against poverty in his earlier years, having worked his way through college, a portion of the time by severe manual labor. When nineteen years of age he went into a Western State and organized sixty-five Sunday-schools on behalf of the American Sunday School Union."

### BRIEFLETS

Of Dr. Daniel Steele's new book, "Jesus Exultant," President Warren remarks: "It is the voluminous shout of an undaunted Christian optimist."

Rev. Dr. Daniel Dorchester has an able, timely and comprehensive contribution in the February *Review of Reviews* upon "The Drift Toward Colonial and Protectorate Governments in the Last Three Hundred Years."

Assurances continue to reach us that at Boston University the services on the Day of Prayer for Colleges were unusually inspiring. The timely theme of the preacher, Rev. Dr. E. M. Taylor, was "Human Temptation and the Divine Fidelity." Its treatment was masterly both in thought and in power of appeal. It was difficult to bring to a close the social service which followed, so many were seeking to participate.

Rev. Dr. Charles H. Parkhurst of New York, in writing for the *Independent* upon "Irresponsible Newspaper Writers," observes characteristically: "There is a certain flamboyancy and rampagiousness about the American mind that makes it hard for it to distinguish between freedom and license. Freedom is liberty under law; license is liberty run wild."

We are very happy to know that the addresses made at the meeting of the General Missionary Committee in Providence by Bishop Foss and Dr. J. F. Goucher upon "Methodism in India" are printed in tract form and can be secured of "Rindge Missionary Literature Department" for fifty cents per hundred. There is no more thrilling or inspiring missionary literature. Friends of India and the cause of missions generally will do well to give these pamphlets a large circulation.

The Boston Methodist Social Union will meet at the American House on Monday evening, Feb. 20 (ladies' night). Dinner will be served at 5.30. The guests of the evening will be His Excellency Governor Wolcott, Secretary of State Olin, and Hon. John L. Bates, speaker of the House of Representatives.

From an advance copy of the report which Dr. J. B. Young, the able editor of the *Central*, will make to the Book Committee at its annual meeting in New York the present week, we are happy to present the following paragraph: "In view of the misunderstandings and misinterpretations that sometimes prevail in regard to the profits of our official papers, it is worth while to say

here that there has been but one year in the last eighteen in the history of the *Central Christian Advocate* in which a profit has not been made."

Miss Sophia McReady, a member of the Fifth Ave. Presbyterian Church, New York city, recently deeded her winter home at South Lake Weir, Florida, to the Freedmen's Aid and Southern Education Society, in trust for Clark University. It will be remembered that this lady, some time ago, gave her home among the Catskills to our mission at Rome. She became interested in Clark University during a visit of the president, Dr. C. M. Melden, to Florida, and at once conveyed the property to him. The year at Clark is one of the most prosperous in its history. The enrollment is over four hundred, with an increased number of boarding students. The industrial and academical departments are doing excellent work. In the latter every class from the first primary to the senior college is represented.

The year 1900 is to be marked in American annals by a most notable gathering of Christian workers. On the twenty-first day of April in that year an Ecumenical Conference on Foreign Missions will convene in New York city, and will continue in session for eleven days. This will be an event of no local quality, of no limited scope, but one of equal interest to every church and communicant throughout the Protestant world.

Could the sunset of life be pictured more hopefully and inspiringly than is done by President Dwight of Yale, when he refers to his resignation of the office which he has so honorably held: "I lay down my office not because I am old—seventy is not old—but it is the end of the summer term, and vacation time has come. My theory of life has been this, in just this regard: I believe life was made just as much for one period as another, childhood, prime and later life, and every man should prepare himself for the late afternoon hour, so that life may grow happier till the golden time, late in the afternoon. I look forward to coming years of greater happiness than I have ever known."

Programs for the commemorative meetings for Miss Willard, to be held Feb. 17, the date of her death, have been sent out to the ten thousand local auxiliaries in the United States. These meetings are for a manifold purpose, chief of which is to keep alive in the hearts of the people the aspirations and achievements of Miss Willard's life, and to inspire in the young people a desire to emulate her noble example. A second object is to raise a fund to carry on the work in needy and isolated sections of the country, making a memorial to the greatest organizer the world has ever known. From each meeting held a gift of \$2 or more will be sent to the National treasury.

The *Advance* of Chicago, our excellent Congregationalist contemporary, points a moral for the consideration of the Christian Scientist in this editorial paragraph: "Burglar cure may never become a craze, like Christian Science, but it did wonders in at least one case. On Dec. 15 burglars entered the house of a Mrs. Adams, New York, and she thus states the effect of the practitioners of the 'jimmy' on her health: 'I had been an invalid for many months when those burglars entered my house. I was unable to leave my room except on very rare occasions, and was a very sick woman indeed. But on the morning after the burglary I arose without difficulty and went about my house as if I had never been sick, and I have been in excellent health ever since. I suppose the excitement of the night did it.'"

The trustees of Boston University have appointed Vice-President Speare, President Warren, Oliver H. Durrell, Esq., Dean Huntington, and Dean Buell a committee to co-operate with the executive committee of the Twentieth Century Thank Offering in matters affecting the interests of the University. Mr. Speare and President Raymond are the New England members of the executive committee.

"Everything which befalls us," says an ancient writer, "comes from God for our good, and we may profit by it." We are persuaded that this is a truth, thoroughly Scriptural and full of solid comfort as well as inspiration. People may differ as to the philosophical explanation of it or as to the precise terms in which they prefer to phrase it, but the substance of doctrine contained in it no Christian should suffer himself to doubt or disbelieve. He cannot afford to ignore it, he must not fail to give it utmost emphasis. It contains the secret of happy living and the only key to content.

Rev. W. S. McIntire, of Hazardville, Conn., sends the following interesting statement concerning the ratio of expenditure of the missionary appropriations, and showing what was done with every dollar expended for missions in 1897-98. The treasurer of the Missionary Society reported to the General Missionary Committee in November, 1898, the expenditure of money in the various foreign missions of the church, the gross expenditure in the home field, and other items of interest to the church. This condensed report was published in the *Gospel in All Lands* for December, and furnishes the data for the following table. Expenditures for all purposes, exclusive of the debt, \$1,196,802 61. The following fraction of each dollar expended was devoted to the following missions and other objects:—

To Africa,	.014
Bulgaria,	.01
China,	.043
Denmark,	.005
Finland & St. Petersburg,	.004
Germany & Switzerland,	.034
Italy,	.035
India,	.133
Japan,	.045
Korea,	.012
Malaysia,	.01
Mexico,	.04
Norway,	.011
South America,	.064
Sweden,	.017

Total to Foreign Missions,	.532
Total to Domestic Missions,	.374
For Interest,	.018
Incidental Expenses,	.031
Office Expenses,	.009
Publication Fund,	.018
Salary Mis. Bishops, Secretaries, etc.,	.025

\$1 00

Let it not be forgotten by any that Easter Sunday this year comes April 2, and so gives to all the New England Conferences especially a splendid opportunity to utilize that Sunday as Children's Missionary Day. It can be made use of with great effect to round up the missionary offerings of the year and ensure a substantial advance over previous efforts. We hope every pastor will lay hold of it for this purpose and work it to the utmost. Let him procure in good season from the Mission Rooms, where they can be had free, either Easter Collectors' Cards or Easter Envelopes, as he thinks best, and put them into the hands of every member of his Sunday-school, with instructions to return them on Easter day. Then let him get a set of the maps, programs, and leaflets, as explained in *World Wide Missions*, and employ them in Sunday-school or in the evening concert on that day. He can easily get anywhere from twenty to one hundred dollars extra to add



to all previous sums. There is no reason whatever why all our schools should not do this; and if they did, a handsome advance all along the line would be ensured.

### "A SHIP AT SEA WHICH IS NEVER IN PORT"

REV. J. W. HAMILTON, D. D.

SHADED from the hot sun, I am sitting under a great banyan tree which grows, like all its kind, "bottom end top." The roots come out of the branches of the tree and drop to the ground; on their way down they grow at everything they can reach. They twist themselves, like Paul's viper at Melita, and "fasten" on the thing which dares go near them. This tree has thrown some of its long, dangling roots about a cocoanut palm which the wind had bent toward it, and they are so grown about it that the trunk of the palm is held fast like the neck of an ox in the bow of its yoke; it can neither pull its leaf-end through the serpentine coils rootwards, nor its root-end leafwards. The banyan is twined with a parasite cactus besides, and both the banyan and palm are hung with Spanish moss. In wet weather this Indian fig tree, which is only another name for the banyan, stands here like a huge human pathetically bowed with old age, and weeping through the long gray eyebrows, which are grown to the shoulders and below. Entwined by the serpents, half-strangled by the cactus, and scarcely less smothered by the moss, the old tree is the King Lear of the jungle, at the entrance to which it stands, the most important figure. When the roots or shoots of this weird-appearing tree get to the ground, they take such firm hold they grow back and thicken themselves to be additional trunks of the tree. I have seen a dozen or more such trunks hanging from the limbs and growing under what was originally a one-trunked tree, thus increasing it circumferentially until it resembled a great hippodrome.

This tree grows aboard the ship of which I have been a passenger for three days. The ship is anchored at the point of extreme limit of the United States, nearly seventy-five miles as the birds fly from the nearest mainland, and a hundred miles more from the nearest American harbor. The name of the ship is the "Island City of Florida"—city of Key West. It has never been in port; the Government, however, is now building wharves and docks on both the starboard and larboard sides of the ship; it has itself become the port of entry and exit at the eastern end of the Gulf of Mexico. It is ship, island and city. The United States has expended, and is still expending, millions of dollars for its fortification; it is now the Gibraltar of the Gulf. The city lies back of the fort; it has no elevation which is more than fifteen feet above the sea level. But it is cooled in summer and warmed in winter by its breezes over the water and proximity to the Gulf Stream. It has the most equable climate in the United States. This is the twenty-third day of January, and I am sitting here with comfort, without coat or vest, and my hat hangs in one of the coils of the tree.

This city, or ship, as the writer may make it, is at once the most curious and cosmopolitan in the country. With 20,000 inhabitants, it has not among them one hundred purely descended Americans. They are Conches or Cubans, Spaniards or Africans, French or Mexicans, Germans or Jews, or the best mixture that the talent of all could make in the time given them. A lifetime ago there was no one here; in as long time to come there may be 50,000 here. There is room on the island for hundreds of thousands. It is about six miles long and one mile wide.

The city is situated on the northern part of the western end of the island; the other end is wild with wildwood of mangrove, cacti, tamarinds, mastic, gum elemi, and similar tropical bushes or trees. Domesticated, there are here growing about the lawns cocoanuts, date-palms, almonds, oranges, Spanish limes, sour sops, alligator pears, pine-apples, sugar apples, sapodilla, paw-paws (as large as watermelons), figs, and many more sweets and sour. There are roses and violets, oleanders and hibiscs, cassia and bergamot, royal Poinciana and jasmine, poponac and crown-of-thorns. The "Spanish bayonets" are more plentiful than the Cuban machetes.

There is not growth or area enough in the jungle for the wild animals which are yet to be found on other keys or the mainland. At Miami I saw deer and wild cats and "old rattlers" whose rattles could be heard across the street. I saw a wild turkey that weighed twenty pounds which had come down at the sound of a "Cracker's" gun. He wanted a dollar and a half for his prize. It was brilliantly bronzed as if it had been burnished up near the sun.

As for fishes, here they are—greater varieties than can be found in any other United States' waters; they have found and labeled 170 varieties. There are tarpon large enough for Æneas to ride, sardines small enough only to tickle the palate. Spanish mackerel come in with every vessel, and turtles—this is where they come from. I saw some which would weigh three and four hundred pounds. A generous fisherman wanted me to bring home, as a souvenir, one which weighed two hundred pounds. Carloads of them go North every week. There were four kinds—green turtles and loggerheads, hawk's bills and duck's bills. The boys wanted ten dollars for the shell of a hawk's bill with the turtle gone out of it. What a back-comb it would have made, to say nothing of the side ones!

The roads, like the highways of Colorado and the Klondike, are made of precious stone. Here they are cut out of the coral rock, and are as white as most of the "Crackers'" faces. This rock runs under everything, the ground and the sea. It is barely under the ground anywhere, but from the Indian River to the Dry Tortugas there is soil enough to cover the seed and feed the roots of the "garden truck" which is now making the fortune of even the small growers, who in some instances have a squatter-sovereignty of scarcely three months' title. The "freeze"—a new word in the dictionary, but a most familiar one in Florida—was a blessing in disguise to the Peninsular State. The wealth of the commonwealth is now not in oranges only. The new railroad, like the comfortable boat lines of the East Coast Company, is a philanthropic movement; and like the church on its human side, everything the company builds is a real estate benevolence. We rode over this new road on the first train of sleepers that has ever penetrated to the Everglades, and we came out of the car on that warm summer-like morning to look on the new Presbyterian Church which is sure to follow this line everywhere, we were glad enough that—

Where "Flagler" builds a house of prayer,  
He has a first-class tavern there.

I saw a young Boston couple, of an old Boston family, living in a tent, three miles back from Miami, watching and waiting by several acres of tomatoes, which were just furnishing their first contribution to the Northern markets. The young man came in with his overalls on, and said to his wife, as he threw himself down on their trunk, "I can see them growing on the vines like lumps of gold." One man, they told me, sold thirteen hundred dollars worth of tomatoes from a single acre of ground; that was last year. There are hundreds of acres in tomatoes thereabouts now, and no one

hopes to realize more than from two to five hundred dollars an acre this year. But whether two hundred or thirteen hundred, the coral does it.

The sea is wonderfully clear in this atmosphere, and with the white coral bottom there is no such thing as fisherman's luck—you can pick up fish when they are not looking. The water is so salt it is buoyant enough for a swimming school; you would have to lose yourself to drown, or, when tired of swimming, simply suicide—as Mr. Ingersoll advises all utterly disheartened people to do.

I came here to establish a Freed men's Aid School. I found Bishop Ninde in Florida and induced him to come this long journey with me. I am eighteen hundred miles from Boston as you pay the conductors. Our coming was heralded like a new regiment sent to the Philippines. We were met at the wharf by a messenger with a cablegram, announcing the coming of Dr. Leonard, who, with Bishop Ninde, had been appointed by the Missionary Board of Managers a commission to visit Cuba and Puerto Rico. At our hotel in the evening we were met by a committee of citizens of all creeds and colors, who presented through their spokesman a paper signed by many people on the island asking us to found a school of industries and higher learning. We were invited, irrespective of creed, to speak in the churches on Sunday.

The Bishop preached in the Methodist Episcopal Church, South, in the morning, and in the Newman Methodist Episcopal Church in the evening. He spoke in other places also. I accomplished the task, made comparatively easy by the people, of speaking six times in churches of as many different denominations: one of these churches was the Protestant Episcopal, and another was that of the only society of English Wesleyans in the United States. The hours of the services had been arranged to accommodate us. Both the Bishop and myself spoke to the Cubans through an interpreter. They filled the house in which we were met, and crowded about the open doors and windows outside. They pleaded with us to assist them to get a building in which to worship and to have a school. The Methodist Episcopal Church, with no discriminations as to color, has great attractions for the Cubans.

Mrs. Sarah A. Daley, an accomplished and successful teacher, who was induced to go from New York at her own expense, and who has received no assistance except small amounts through friends in Cincinnati and what little I was able to influence in the way of transportation, has gathered a school of more than a hundred scholars which she is compelled to teach in one of the churches, that is placed at her disposal without cost. Before we left more than one hundred and fifty scholars has been in the school, many of whom were Cubans and could not speak a word of English. A night school was opened for adults. I provided for a lady who could speak the Spanish language to assist Mrs. Daley, and now must have one or more who are proficient in the same tongue. Five hundred scholars can be gathered from the city and the other "keys," or islands, when we can secure better accommodations for the school. While the political difficulties and titles to the lands are being adjusted in Cuba, Key West is the point of interest to Methodists and philanthropic Americans. Five thousand dollars will furnish the needed accommodations. The people assured us many persons in Cuba would send their children to Key West at once if they could secure American education in both letters and industries. There is absolutely no feeling among the Cubans in Key West adverse to the government of the United States or its institutions.

Key West, Florida.



## THE PASTOR'S WORK

BISHOP W. F. MALLALIEU.

THE Master alone knows how many and various are the duties of the pastor of a church that is planted among the poor of our cities and larger towns. Surely, it may truthfully be said of these,

" 'Tis not a task of small import  
The pastor's care demands."

More than the fortunate and happy ever imagine are they who walk life's journey with sad and heavy hearts. There are sorrows that come from poverty and sorrows that come from sin. There are griefs that burden weary souls because of disease and weakness of body, and other griefs as great or greater that result from the loss of loved ones. To all the smitten, suffering, and discouraged the good pastor is indeed a son of consolation. Doubtless there are many such records within the bounds of our Conferences in New England, but I have just received one that has greatly touched my heart. The pastor says: "The past month has been taken up as follows: I have made eighty regular pastoral calls; held eight preaching services; attended four sessions of the Sunday-school, and led a Bible class; held after-services following the preaching on Sunday evenings; attended four weekly prayer-meetings and two class-meetings; officiated at several funerals, and been constant in labors among the sick and poor." Here is a sample of one afternoon's work: "Called where the wife and mother of two children is in trouble. The younger child is only four weeks old. The father got drunk a few nights since, fell in the street and cut his head very badly, was brought home at two o'clock in the morning, routed the poor woman up, while three policemen dragged in the helpless son. She has not slept for three nights, the husband in the meantime being only semi-conscious. They are poor, and have nothing with which to pay rent or purchase food." Another family not far from the one just mentioned: "Wife and four children, the youngest only a few weeks old. The husband drinking up all he earns, the mother sick, and the family left without the necessities of life." Another family still: "Wife and five children, and all the children sick, nothing in the house to eat, no means to buy anything; landlord threatening to turn the family out-doors; the husband full of licensed beer. . . . And so I might take you to a score of such families who attend our church if they attend anywhere."

And all this in Christian New England! It is enough to cause the hot blood of righteous wrath to stir every heart that is loyal to the Lord Jesus Christ. What an unspeakable shame and disgrace that the Christian people of this day and generation will tolerate the traffic that curses so many homes. If the drink habit is a sin, then it is the duty of all good people to remove the temptation to sin. If the drink habit is a disease, then the deadly poison that induces the disease ought to be put quite out of the reach of the sick. These facts in a pastor's experience show us that vast, difficult, and most discouraging obstructions

lie in the pathway of the faithful pastor. If we wait for outside organizations to remove them, we shall wait in vain. If we wait for organizations within the church, our waiting will not avail. There is only one sure way to do the work of God committed to the hands of God's ambassadors — they must do it themselves. According to the strength and wisdom given them, they must consecrate themselves to seeking out the wretched, the outcasts, the slaves of sin, and with tender sympathy, mighty faith, and tireless love, lift up and lead to Christ even the most hopeless. Such service calls for uttermost devotion, uttermost self-denial and self-sacrifice, but in such service the soul will find sweetest fellowship with the ever-blessed Christ.

Auburndale, Mass.

## CINCINNATI LETTER

"LOSANTIVILLE."

THE midwinter number of Cincinnati Methodism is conspicuous for its lack of revival news. There have been series of special services in most of the churches, but the only old-time Methodist revival is in progress, under Miss Cartwright's leadership, in a Baptist Tabernacle.

In lieu of any widespread revival there seems likely to be a general civic awakening in the churches. Cincinnati has a reform mayor, elected on a fusion ticket, who has been afraid of offending one faction or the other by enforcing the law. As a result of his tenure of office it has become a wide-open town. The pool-rooms have suspended business for the present, but nobody is entitled to wear any decorations for closing their doors. It came about as a result of a civil war waged between the pool-rooms in Cincinnati and Covington, each hoping to control the business and not foreseeing that the law would work impartially and raid the pool-rooms on both sides of the river.

Before the pool-room war there were a few thrusts parried by the Municipal Reform League at the theatre posters that convert the streets into such objectionable picture-galleries. The chief of police was petitioned to enforce the poster law; but after threatening to revoke the license of the bill-posting company if any more posters violating the law appeared on the boards, he found it would be easy to compromise, and following the example of the pope who had the statues in St. Peter's properly clad in tin drapery, he ordered blank paper pasted over the objectionable features of the posters.

It has been left to Rev. W. A. Robinson, D. D., who came to Trinity from Dayton in September, to take the initiative in a crusade against the open wickedness that he claims is making Cincinnati the Paris of America in fact as it is in name. Dr. Robinson, accompanied by a young newspaper reporter, is making tours of investigation about the city, and is preaching a series of ten sermons, embodying his personal observations, that attract big crowds to old Trinity every Sunday night. He is very skillful in the kinetoscopic views he shows from the pulpit. He has visited the whole gamut of resorts from the fancy down-town saloon to the over-the-Rhine variety theatre, and is covering every phase of the situation, from "Pictorial Cincinnati or the Stereo-Cosmorama" to the all-night masque carnival. He says he gives only a veiled description of what he sees, and asserts that it would take the measuring-rod of the archangel that limned the dimensions of the New Jerusalem to outline the torrents of woe poured into society by the permitted violations of the law. There are eight theatres

open every Sunday afternoon and evening with an average attendance of 20,000 and average receipts of \$7,000 a Sunday. Dr. Robinson says he cannot say how far the Christians who patronize the theatre during the week are responsible for its being open on Sunday, but he does know that now as in the days of Nehemiah God will hold the rulers of the city responsible for the violation of the law. Dr. Robinson hopes before he stops to effect an organization to secure the enforcement of the laws. In the meantime his mails are being deluged by anonymous letters and he is being vilified by the newspaper.

Dr. Warren Partridge lent Dr. Robinson his aid, addressing the Baptist Preachers' Meeting on "The Sunday Theatre." His text was an open letter from the actors' society to the clergy asking their co-operation in suppressing all Sunday performances. The address was copied in the afternoon papers, with a score of sensational headings and a full-length sketch of Dr. Partridge with his right arm uplifted in an attitude of warning. Dr. Partridge assumed the rôle of a prophet and predicted that the righteous indignation of the outraged citizens would break like a cyclone on the heads of cowardly officials to hurl them from power. He fired some broadsides at Sunday base-ball, bowling and golf, and instanced the Grandin Road golf-grounds, that hires its caddies from the O'Brianville mission.

Rev. G. M. Hammell, who edits the department of civics in the *Western*, has preached lately in different pulpits on civic morals, asking how soon the kingdom of God is likely to come in Cincinnati when there is such a compromise between Christian civilization and pagan politics.

The City Church Extension Society, an organization that appeals to all philopollists, recently celebrated its tenth birthday with a banquet when a hundred representative Methodists gathered about the boards. Rev. R. H. Rust, D. D., in the absence of the president of the society, Mr. James N. Gamble, was the master of ceremonies. Mr. J. R. Clark, who has been the soul of the society since its birth, outlined the work achieved at an expenditure of \$75,000 in the last ten years. In the aggressive work it is planning for the future the society needs sorely the co-operation of the suburban Methodist who has been investing his money in chimneys and stained glass and stone churches where the fields are not ripe yet for the harvest.

Cincinnati is very glad to welcome back to the city, after an absence of eighteen months, an ex-president of the Cincinnati Church Extension Society, Rev. Madison Swadener, who has assumed the superintendency of the Union Bethel.

There has been a mushroom growth of men's organizations lately, from the fathers' meeting at the city kindergartens to the denominational club. A convention of men's leagues, brotherhoods and church clubs met, Jan. 20, in the chapel of the Second Presbyterian Church, to devise the best methods of work among men. It was held under the auspices of the Brotherhood of St. Andrew, the Charles Wesley Brotherhood, the Presbyterian Men's League, the Lutheran Men's League, the Christian Brotherhood (Christian), and the Pilgrim Brotherhood (Congregational), and resulted in a permanent organization to be known as the Christian Brotherhood Union. The Catholics have been the pioneers in men's organizations and have just celebrated the fiftieth anniversary of St. Paul's Society with an imposing street parade.

The executive committee of the National Conference of Charities and Corrections, to meet in Cincinnati in May, held a preliminary meeting at the Grand Hotel to arrange



the details of the program. Rev. C. H. Henderson, the president of the Conference, who is himself a charming "socialist," said there had been great misapprehension about the personnel of the organization in the past, people looking upon them as a lot of self-appointed agitators who had started out to reform the world without reference to Christ. In his address before the Evangelical Alliance Dr. Henderson arraigned the preachers for their indifference to the organization and their absence from its State Conferences. He told them they had been handicapped by their ecclesiastical traditions and their indifference to municipal affairs, and were likely to be duped by the tramp who is ready to be converted all the way from five to twenty-five cents. Dr. Henderson says the preacher who gives a man a quarter after prayer-meeting for a lodging or supper is no better than the tramp himself, for he goes in the direction of the least resistance.

### THE SIMPLE CREED OF CHRIST

"Have I not worked, O God?  
Have I not toiled and borne?  
Sackcloth for secret sin  
Have I not worn?"

"Have I not dwelt and knelt  
In bitterness alone,  
Eating my Dead-Sea fruit,  
And made no moan?"

"Have I not plead for strength  
My punishment to bear,  
Pressing my heart's wild cry  
Thro' midnight air?"

"Night after night, O God,  
Have I not laid me prone,  
Brow bent upon the floor,  
Yet made no moan?"

"The stony way Thou gavest  
Have I not bravely trod?  
Have I breathed one reproach,  
O God, O God?"

"Hast Thou e'er known my feet  
The cruellest thorn to shun?  
Have I not bled and said,  
'Thy will be done'?"

"Yea, when the deepest hurt  
Festered in my heart's core,  
'This I deserved,' I said;  
'All this—and more.'"

"In my supremest pain,  
Repentance and despair,  
My deepest plea has been  
For strength to bear;"

"Strength to endure my sin  
And eat its fruits and live—  
This and the wilder cry  
Of 'Lord, forgive!'"

"What more can I do, God,  
To win from pain release?  
What more, O God, what more  
For peace, for peace?"

So prayed the woman. Pale  
Was she and thin and worn,  
And hollow-browed and eyed,  
And passion-torn.

And—"Child," God answered her,  
When first thou asked of me—  
*Truly repenting all—*  
I forgave thee.

"One more thing thou must have,  
And that is faith. Deplete  
Thy sins no longer. Go—  
And sin no more."

—ELLA HIGGINSON, in "When the Birds Go North Again."

—I heard once of a man who dreamed that he was swept into heaven and he was there in the glory world, and oh! he was so delighted to think that he had at last made heaven, that he had got there. And all at once one came and said, "Come, I want to show you something." And he took him to the battlements and he said, "Look down

yonder; what do you see?" "I see a very dark world." "Look and see if you know it." "Why, yes," he said, "that is the world I have come from." "What do you see?" "Why, men are blindfolded there; many of them are going over a precipice." "Well, will you stay here and enjoy heaven, or will you go back to earth and spend a little longer time, and tell those men about this world?" He was a worker who had been discouraged, like Elijah. He awoke from his sleep and said, "I have never wished myself dead since."—D. L. Moody.

### THE LAW OF COST

JESUS pressing His way through the crowded street knew that some one had been healed by touching Him, for He perceived that virtue had gone out of Him. Work done always costs energy expended. All the operations of nature from the growth of a grass-blade to the burning of a star are carried on at the expense of energy. The sun warms the planet and creates our harvests only by burning up. On the farm the products of the soil cost. Nature will not herself fill the barn. Virtue must go out of human brains and hands, and mix with her elements, and then the hills will wave with wheat and the valleys rustle with corn. The chief difference between the savage and the civilized man is, that the savage puts nothing into nature and gets out only what he can pick up; the civilized man puts virtue, his own power and skill, into nature and gets out an abundance. In the factory, the piece of furniture, or web of cloth, costs the combined skill and toil of many hands. In the artist's studio, the picture costs intense thought and patient effort.

Commerce is the exchange of things that have cost. A thing may be highly useful, but if it has cost nothing in human skill and toil, it has no market value. Air is useful, but no one can sell it because no one has put any virtue into it. Much of the dishonesty and crime in the world grows out of the effort to escape this law of cost. Theft, cheating, fraud, speculation, are means by which men try to get money without letting any virtue go out of them. The standing problem with many is how to turn one dollar into five without perspiration.

Cost is the law of education. The mind grows only by exercise. The reason and memory and imagination and will must be aroused and concentrated on the objects of thought; and when virtue has gone out of the mind, the hidden language will grow luminous, the complex problem will be solved. Any system that lets the student slip through without cost, is a method of education that does not educate.

Cost is the law of spiritual life. Salvation costs. Genuine repentance and faith tax the energies of the soul. The Christian life costs persistent, patient and brave effort in resisting temptations and bearing the cross. Christian character costs. The fruits of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, temperance, are hard to grow. These are the highest attainments of life; and the higher we go along any line of action, the more difficult it becomes. It is more difficult to

paint a picture than to paint a brick wall. Nature produces coal in abundance, but it taxes all her skill to produce a diamond. These graces of the spirit are the diamonds of the soul, and they are hard to produce. They can only be slowly crystallized; some of them, like the pearl which is produced by the suffering of the shell-fish, can be wrought out only through affliction. But when they are acquired, they are the finest jewels of human character, and shall shine as the stars forever.

Many Christians are trying to evade this law; to slip through the Christian life without letting any virtue go out of them. They want to be religious, but not pious; to have enough religion to save them in the next world, but not enough to save them in this world. They want a Christianity that will not cost. Such religion is worthless. Cheap things are cheap in more senses than one. If we would have Christianity that is Christian, religion that will save us and be our strength and joy, we must work at it so that we can perceive that virtue has gone out of our souls. Cost is the law of the church. That work done costs energy expended is as true of a church as of a steam-engine. To carry on the complex work of a church with vigor and success, all the members must be at it and always at it. Many are trying to escape this law. They wish to use the church as they would use a palace car, which can also, when they like it, be converted into a sleeping car. They want to belong to a respectable working church in which they may furnish the respectability while others furnish the work. They like to sun themselves in the church without letting any virtue go out of them. This weakens the church and turns it into a hospital for the sick, or a cemetery of the dead.

Cost is the law of helping others. Jesus healed the woman only by giving up part of His life to save her life. We try to escape this law. We would add to the comfort of others without subtracting from the comfort of ourselves; we would heal them without touching them, or giving them any part of our own life. This cannot be done. Our power to help others is measured, not so much by what we give them as by what we give up ourselves. What it costs us will determine how much it will bless them. We cannot help the sick and troubled, teach the ignorant and save the lost, without spending our time and patience and sympathy and prayer. There are few things we cannot do for others and with others, if we will only first lay our lives at their feet, as Christ did. If we would only let the virtue go out of our souls, many of those who touch us in this crowded world would be healed. — *Presbyterian Banner.*

—We learn from the notices in his letters to the Corinthians that Paul was weak and sick, and dejected in spirit, sensitive, in poverty and loneliness, hated by the Jews, living in fear and trembling. He had great need of encouragement. Even the most eminent saints and men endowed with an heroic faith have had seasons of weakness and discouragement. Abraham before Abimelech, Moses in the wilderness, Elijah under the juniper tree, John in Macherus castle, even Jesus in Gethsemane. — *Pealoubet.*



## STUDIES OF THE CHRISTIAN LIFE

## IV

PROF. BORDEN P. BOWNE, LL. D.

THE training and development of souls as the children of God is God's essential purpose in the creation of men. Our human life is to be dealt with from this point of view; and the religious teacher must fashion his instruction and direct his effort in accordance with this fundamental truth. His aim must be to help men to a consciousness of the divine purpose and to bring them into obedience to it. This recognition of the divine will, this filial trust and obedience, are the heart of religion and the central meaning of salvation. But the attainment of this end is often hindered and even thwarted by misconceptions against which we must be on our guard.

The emphasis which our church has placed upon

## THE EMOTIONAL ASPECTS OF RELIGION

has not infrequently led to grave distortions of the truth. Emotion is good; and an emotionless religion would be a very questionable affair. Nevertheless it is easy to invert the true order; and this has often been done. Attention has been withdrawn from the solemn surrender of the will and life to God in order to engage in a barren hunt after emotions. This is inverted in every way, both religiously and psychologically. We must make clear to the inquirer that he is to consider himself as no longer his own, but as being in all things the disciple of the Lord Jesus and the servant of God. The exceeding breadth and depth and height of the commandment must be made plain so that he may see how all-inclusive is the service of God. And, on the other hand, emotions are never to be aimed at as things by themselves at all. In order to be wholesome and rational, emotions must spring from ideas; and religious emotions must spring from religious ideas. When sought by themselves and for themselves, they have neither rational nor moral significance, but are purely neurological or pathological. Religious emotions of this sort differ in nothing from the excitement of the howling or whirling dervishes. This is the source of the marked ethical weakness of popular revival services, and of the lack of moral fibre in so many alleged conversions.

It follows from this that religious emotions are not to be directly sought. They are to come as the unforced attendants of our religious faith and devotion and obedience. When thus coming they are wholesome, helpful and natural. In every other case they are unwholesome, harmful and unnatural. Indeed, emotions, as an affection of the sensibility, have so complex a root and are so complicated with physical conditions, that they are generally worthless as a test of will and character. Even those relations in daily life which are founded on affection, as the relations of the family, admit of no test of the emotional sort. Devotion shows itself chiefly in service; and it is only at special times, in some crisis perhaps, that the emotional sensibility is deeply stirred. Love itself abides in the will rather than in the feeling; and its distinguishing mark consists in the set purpose to please and to serve. And this is true of our love for God. It is to be found in the consecration of the life and the devotion of the will; not in ebullitions of the sensibilities, but in the fixed purpose to please and to serve. If, along with this, the heart should be "strangely warmed," there is no objection; but after all the root of the matter must be found in the life of devotion and service. "If ye love me, keep my commandments."

"Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "And hereby do we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "Ye are my friends if ye do whatsoever I command you." Such passages as these show that the essential test of discipleship is ethical and volitional, not emotional; and their frequent occurrence shows a purpose to ward off the very error in question.

With this understanding, our attention should always be directed to securing filial submission to the will of God. The inquirer must be instructed, if need be, in Christian truth. His thought must be made familiar with the grace of God and the gracious provisions of the Gospel. Peace and joy will naturally arise in the penitent soul as it contemplates this grace and yields itself to it in trust and obedience. But their form and measure will vary very greatly with different persons according to education, temperament and many other circumstances. But the disciple must not concern himself about them. Loving submission and active obedience to the will of God in accordance with the promises of Christ are the supreme and only mark of Christian discipleship. We are not called upon to have experiences, or emotional upheavals, or witnessings of the Spirit; but we are called upon to surrender ourselves in faith and humility to do the will of God. Cease to do evil, learn to do well, is the only infallible test of conversion.

The attitude of the will, then, is

## THE CENTRAL THING IN THE CHRISTIAN LIFE.

But in applying this truth we must guard against an extravagance, often amounting to positive error, which may arise at this point. We are often told that we must be willing to do whatsoever God may require, to give up all for Christ, etc.; and this admits of easy exaggeration. Formally the statement is correct; but the concrete meaning is not always plain. Negatively, the meaning is simple. We must cease to do evil; any recognized iniquity, impiety, unrighteousness, wickedness, must be put away unhesitatingly, irrevocably, forever. That one should call himself the child of God while working the works of the devil, is not to be thought of for a moment.

But the positive contents of the idea are very crudely conceived. We often fall a prey to mere abstractions of theory without duly regarding the realities of life. Error here may take a double direction. We may fall into an abstract conception of renunciation and we may misconceive the relation of God's will to the great every-day life of work and social relations. The former error is illustrated by the fancy of some of the older New England theologians that no one could be saved who was not willing to be damned for the glory of God. Of course a good closet argument could be made for this abomination. One might say that so long as anything was preferred to the divine glory one had not fully submitted to the will of God, was keeping back a part of the price therefore, like Ananias, or, like Achan, had a wedge of gold and a Babylonish garment concealed in one's tent. Thorough work, then, could be made only by insisting upon willingness to be damned for the divine glory. This was the only sure test of selfishness. The purely fictitious and inhuman character of this demand is apparent. The only good thing that ever came out of it is the reported reply of an applicant to the examining committee, which pressed the question, that he was willing the committee should be damned if need be.

We have escaped such excesses, but a great

deal of un wisdom is still current on this point. Vague general remarks abound about taking up the cross, the surrender of this and that, the willingness to do a variety of disagreeable things; and these are often made the test of discipleship. Religious exhortation is full of matter of this sort; and inquirers are left to torment themselves with the fancy that anything which revolts their taste or sensibility, or some purely imaginary thing, as a willingness to go as a missionary to Van Dieman's Land, or to address some stranger on the street concerning his soul, is a part of the cross which must be taken up, if one would enter into life. They are also led to think that an unwillingness to speak in public when they have nothing to say is to be ashamed of Jesus, or to do despite to the Spirit of grace. And, on the other hand, an unbecoming and unedifying volubility is often encouraged from the idea that thus the power of grace is triumphantly displayed. The following quotation from a religious paper of recent publication illustrates the former error:—

"Then the Lord God said to me: 'David, are you willing to consecrate yourself?' 'Yes, Lord. Everything, everything.' And He brought one thing after another in this way: 'Are you willing to leave your situation if I ask you?' I was quite willing. 'Would you go to Africa to be eaten by cannibals?' I was willing to do even that. Then the Lord said: 'Would you leave your wife at home and go anywhere?' Oh, I wasn't willing! It was very hard to leave my dear wife behind and go anywhere. Then a fight went on in my heart; I didn't want to yield that; but the Lord brought Christ very prominently before me and He said that He must be first and my wife in the second place. Then He brought before me the responsibility of heathen souls, Mohammedans, Buddhists and others. 'David, are you willing to leave all to win souls?' Then it came to me: 'What am I to do? The Lord will take care of my wife,' and I said, 'O Lord, I am willing to leave my wife behind and go anywhere.' Then the struggle ceased. 'Would you like to become as the dust of Colombo for My sake?' Yes, I was willing. The Lord searched me through and through."

All of this is purely fictitious. The Lord said none of these things; they were suggested solely by the author's own misguided mind. The Lord often calls us to sacrifice and renunciation, but never in any such artificial fashion as this. The person simply had in his mind the abstract notion of complete surrender to God, and then proceeded to determine the concrete contents of the duty by calling up a miscellaneous collection of things to which he might be disinclined. Meanwhile reason and good sense were in complete abeyance, because of the fancy that all of these things were directly suggested by God as tests of the person's sincerity. The reference to leaving his wife is paralleled only by the testimony of a brother in class-meeting who reported that his wife had died and that he had been so wonderfully supported by divine grace that he had not missed her at all or felt any sorrow. The leader had the grace and good sense to tell him never to repeat that story again, as it revealed inhuman insensibility rather than divine support.

But with the uninstructed and sensitive conscience, misconceptions of this sort are likely to arise when one is testing his willingness to do the will of God. And it is not to be wondered at that many good Christians have been unwilling to have their children exposed to such crude and undiscriminating teaching. Of course the intellectually and morally pachydermatous are unharmed, but with the sensitive and uninstructed conscience the danger is great. And the danger is double. On the one hand there is danger of falling into fictitious sacrifices and mortifications; and, on the other, there is danger of a permanent revolt against religion when at last the fiction is seen



through. I have had ample experience of both results.

There is great need at this point for the wise Christian teacher, in order to save the untaught or inexperienced from these dangers. He must distinguish between the positive and negative aspects of this surrender to the divine will. Its negative meaning, we have said, is clear; it involves the utter and final abandonment or avoidance of all unrighteousness and iniquity. On the positive side we must emphasize the central and primal duties about which there is no question. We must teach the inquirer to relate his life, internal and external, to the divine will, and especially to comprehend the daily round of routine life and of social relations, the round of work and rest, of neighborly intercourse and civic duties, within the divine thought and purpose, and thus within the scope of religion. But we must resolutely defend the inquirer from all this unwholesome casuistry concerning crossbearing, and testifying, and fictitious self-crucifixions, and imaginary duties and trumped up sacrifices. Ignorant conscientiousness can settle none of these questions. We must fall back on good sense, that general sense of reality and soundness without which the moral life becomes a series of snares and loses itself in silliness or fanaticism. We must point out that the essence of religion lies in the filial spirit, in the desire to serve and please God; and then we must point out that our all-inclusive religious duty is to offer up the daily life, pervaded and sanctified by the filial spirit, as our spiritual service and worship of God.

But how shall we know when we have done enough? This is a question which roots partly in the unwholesome casuistry referred to, and partly in a desire to get off as cheaply as possible. In the latter case it shows that we have neither part nor lot in the matter. We are trying to conceive a spiritual relation mechanically, and we miss the spiritual element altogether. By consequence we assume that salvation may be something external, and we desire to get it at the best bargain. Such notions arise from our non-ethical conceptions of the subject, and disappear forever when we see that salvation must consist in establishing or restoring the filial spirit in the heart.

The question, as rooted in casuistry, overlooks the essential truth of the Gospel. The question for the Christian to raise is not whether he has done enough, but whether he is

#### SEEKING TO LIVE IN THE FILIAL SPIRIT.

The latter question no one can answer for him, and he needs no one to answer it for him. As to doing enough, no one does enough. There is no satisfaction in doing. We are at best unprofitable servants. We can always wonder whether we might not have done more, strained a little harder, reached a greater intensity of effort. This way madness lies. To all such questions we reply by falling back on the Gospel itself. We are not members of the divine family because we are profitable servants, but because God has declared us to be His children. We stand not in the value of our services, but in that divine love. And that love bears with our imperfect, halting service and takes the will for the deed. This is the gist and glory of the Gospel. It cannot be understood in forensic and mechanical terms, but it is perfectly intelligible through the life of the family, or the gratitude of a penitent heart. No child has its place in the family because of the value and merit of its services, but because it is a child. It is saved by grace, not by works. But being a child, it can show forth the filial spirit in word and deed; and parental love does all the rest. Membership in the divine family is similarly conditioned.

We must then declare the forgiveness of sins to all those who do truly and earnestly

repent of their sins and desire to lead a new life, following the commandments of God and walking henceforth in His holy ways. And this we do in the name and on the authority of the Lord Jesus who has revealed the Father. And we must allow nothing to interfere with the simplicity of this revelation. Mechanical conditions of mechanical works and subjective conditions framed from emotional states are alike and equally departures from the truth of the Gospel.

Boston University.

## NEW YORK CORRESPONDENCE

### "CLERICUS."

THE Conference days are approaching. Infallible signs are seen. The robins of gossip have already appeared. The one question now on the lips of the brethren when they meet is, "What have you heard?" "Tell me everything" is the demand most frequently made. From this on there will be "wars and rumors of wars," the work of every man will be reviewed by church boards and interested ministerial friends, many families will be unsettled, presiding elders will promise more than they can carry out, and there will be a general upsetting all along the line, with loss of energy, interest and heart. The old system is all right, presumably, but it weighs heavily and disastrously about this time on very many. It is currently reported that there will be numerous changes in the Newark, New York and New York East Conferences. Several "calls" have already been made and accepted, but possibly to no real purpose, for the story goes that one of the good Bishops has written East that he wants none of this sort of thing, preferring to make his own selections. Very likely he has a man or two in his pockets.

There was an interesting meeting of the Board of Managers of the Sunday School Union the other day — there have been several such in the last few months. This one to which your correspondent refers has been characterized as "real splay." It was that, and more. At almost every session of the Board for the past year and longer the administration of the affairs of the Society has been attacked in one way or another by a small minority, led by a well-known layman. At first his purpose was not plain — it may not be even now — but of his unyielding persistence there has not been the least doubt at any time. He would grind his ax whoever might be hurt. And this bright particular ax seems to be to fust a mild, shrinking parson on a long-suffering Methodist public with the official designation of "field secretary." Such an office was created a few weeks ago by a vote of six to five — not a large vote for such radical action — and it was expected that at this last meeting an attempt would be made to reconsider it. Urgent notes were sent to all the members to be present, and there was a good attendance. Much wrangling, several harsh words, some bitterness, and the final decision to place a secretary in the field to add to the receipts of the Society — these tell the story of the afternoon. A committee has been appointed to make a nomination. Have you anybody around Boston who would like the place? Let him hold up his hand quickly. Some here already have both hands in the air.

Your William Ingraham Haven, by the way, is here, and hard at work. He has come to a splendid opportunity, which he realizes, and is already seeking to familiarize himself with the traditions and history of the Bible Society as well as the methods and plans of operation. He has made a de-

cidely good impression, and has been welcomed too, as a brother beloved.

Another comparatively new man in New York, and he also has breathed Boston air, is doing successful work. Rev. Dr. W. P. Odell at Calvary Church is bringing things to pass there. The people like his ways, his preaching, his personality. He is showing fine executive ability. His official and congregation are giving him the most cordial kind of support.

Once in a while your correspondent has the rare privilege of glancing over the pages of a certain periodical known as the official organ of the Epworth League. It is a good paper and well deserves the success which it is now enjoying. Long may this unique editor and his paper prosper! But that he is heavily handicapped there can be no question. What a thorn in the flesh that column given up every week to the variegated fancies of the Secretary must be! Perhaps the Secretary is overworked and trusts his office helper to furnish the eagerly awaited copy. Some of it must be his own, though, for few others could show such powers of discernment and judgment as, for instance, were displayed in an account of an interview with one of the honored Bishops of the church concerning the Twentieth Century offering. The story of the interview closes with this sonorous announcement: "My own opinion formed from the conversation is that world-wide Methodism may well thank God for a great big group of statesmen whom the church has labeled bishops, who have infected the whole church with their enthusiasm, faith, and devotion at this turning point in the ages." What can the Secretary want?

Another paper came to my table the other day, which was chiefly interesting as containing a contribution from our "Die-no-More" Missionary Secretary. It is not often that he rushes into print. He has a lecture which he occasionally gives, but he has not yet become widely known as a contributor to the religious press. Now and then he has consented to talk with a reporter of some secular paper, but he has been far too busy to devote much time to setting down his thoughts in order. He has been pre-eminently a man of action. This carefully prepared article before me gives the proof. "It has been my privilege" — that is the modest way it reads — "to build new churches in three of my pastorates. . . . In the third I was able to carry out my idea to the extent of building what in my judgment is the finest Methodist church in the world." And this just after his heart-rending lament: "It is a pity that we Methodists have not stuck to the old-fashioned Methodist Church. It is true it was a box or a barn." St. Paul's Church, however, is no more like the early Methodist meeting-house than the "Paris" is like a viking boat. His plea is for a distinctive type of Methodist church architecture, but it will never be that of the Moorish Renaissance. The editor of the paper points out the chance for a fruitful discussion, saying, "We fancy Dr. ———'s positions and claims will not be allowed to go unchallenged. The church he speaks so highly of is not regarded as ideal by all, especially in regard to exterior effectiveness and in ratio of cost to seating." Perhaps this is one reason why he doesn't appear oftener as a writer. But there is little use in speculating; the real reason will probably never be known.

The New York Preachers' Meeting, with characteristic alertness and independence, is venturing to discuss "Higher Criticism," and the editor of the *Christian Advocate* is authoritatively advising the ministers just how far they may safely go in the examination of this dangerous subject.



## THE FAMILY

FRANCES WILLARD

The very world itself  
Has been bereft  
Now that our heroine  
The earth has left:  
O strong, true friend,  
Who drew and loved us all,  
The loss of thee  
Is holding us in thrall.

We knew thy worth,  
Braver heart never beat,  
Nor sweeter woman sat  
At Jesus' feet;  
And none more earnest-souled  
Spoke stronger truth,  
Or helped with firmer hand  
The steps of youth.

Yet who shall mourn  
That thou hast leave to rest?  
The paths were often steep  
Thy tired feet pressed;  
A strenuous life,  
Though happy were the years,  
Must needs see something  
Of earth's pain and tears.

Happy thy lot!  
Before the days were drear,  
Before thy powers were spent,  
Or life grew sere,  
Thou hast the battle fought,  
The victory won,  
And Christ has welcomed thee  
With His "Well done!"

— MARIANNE FARNINGHAM, in *Christian World*.

## Thoughts for the Thoughtful

Not many lives but only one have we,  
One, only one.  
How sacred should that one life ever be,  
That narrow span!  
Day after day filled up with blessed toil,  
Hour after hour still bringing in new spoil.

— Horatius Bonar.

Our hearts are held down to our homes  
by innumerable trivial fibres, but Gulliver  
was fixed to the soil, you remember,  
by pinning his head a hair at a time. —  
Oliver Wendell Holmes.

It is always tomorrow and tomorrow.  
Today we will dream and plan and postpone;  
tomorrow we will act; and so life  
gets to be a snarl of neglected yester-  
days, a deceiving show of promised to-  
morrow's, nothing really accomplished.  
— J. F. W. Ware.

We are farthest away from God when  
we cannot perceive Him in our fellow-  
beings. The mirror of human nature is  
sadly blurred, but in the meanest and  
wickedest there are tokens of the divine  
childhood, occasional flashes of the Fa-  
ther's image through innumerable dis-  
tortions. It is for us to show a clear re-  
flection of His life in our own lives be-  
fore we judge others. — Lucy Larcom.

We are tempted to overlook, and often  
fail to appreciate, our daily mercies.  
One hour of pain is more magnified than  
twelve hours of pleasure. An occasional  
eclipse of the sun excites more attention  
than its ordinary shining. A desired  
mercy withheld throws into the shade a  
hundred enjoyed. An affliction over-  
clouds the vision and hinders the sight,  
or at least the enjoyment, of many bless-  
ings. Life is strewn with goodnesses if  
we only note and enjoy them. No day  
is so dark but what some rays of hope  
and joy illumine the sky. — Presbyterian.

How many Christians miss the secret  
of spiritual power! They are weak to  
resist temptation, and lack power to  
draw others to Christ. There is much  
friction to overcome in themselves. The  
oil-can is as necessary to the continuous

motion of the train as is the piston-rod,  
for without oiling the machinery would  
soon be destroyed. Christian joy is to  
the believer both impulse and lubrica-  
tion. It is not work that kills, but  
worry. There is much less danger that  
a joyful Christian minister will wear out  
by his excessive labor than that a dry,  
unanointed, emotionless preacher will  
be used up by the friction of his unoiled  
machinery. The joy of the Holy Ghost  
neutralizes physical pain, cheers in sick-  
ness, comforts in penury, lightens every  
burden, and makes Christian labor fruit-  
ful. The joy of the Holy Spirit lifts the  
soul above the most depressing circum-  
stances. — DANIEL STEELE, D. D., in  
"Jesus Exultant, and Other Sermons."

We are often obliged to pull the oars  
of duty with our backs to the future; we  
cannot tell what the morrow shall bring  
forth; it is our business to pull at the  
oars of prayer and labor, and to leave  
the rudder in the divine Helmsman's  
hand. We commit our way to Him;  
He knows where the shoals and the  
sunken rocks are, and where the deep  
water is also; let the Omniscient Pilot  
do the steering. The poor disciples had  
a rough night of it while the Master was  
asleep in the stern of the boat; He was  
teaching them a lesson; and when in  
their extremity they called up the  
Helmsman, the storm lulled, and their  
fishing-smack swam safe into harbor. —  
Theodore L. Cuyler, D. D.

The Orientals have a custom of tattoo-  
ing the name of beloved friends on the  
hand. . . . Child of God, thou art photo-  
graphed where God must ever behold  
thee, on His hands, on His heart. Thou  
art never for a moment out of His  
thought, nor hidden from His eye. Not  
on one hand only, but on both. It is the  
plural in each case: "On the palms of  
My hands." Not tattooed or photo-  
graphed, the marks of which might be  
obliterated and obscured; but graven.  
The graving-tool was the spear, the  
nail, the cross. "Don't write there,"  
said an urchin to a young exquisite  
scratching with a diamond on the window  
of a waiting-room. "Why not?" was  
the startled inquiry. "Because you  
can't rub it out," was the instant retort.  
Glass will not give up its inscriptions,  
nor the onyx-stone its seal, nor the  
cameo its profile; but sooner might they  
renounce their trust than the hands of  
Christ. "He showed unto them His  
hands and His side." — Rev. F. B. Meyer.

God broke our years to hours and days  
that

Hour by hour  
And day by day,  
Just going on a little way,  
We might be able all along  
To keep quite strong.  
Should all the weight of life  
Be laid across our shoulders, and the future,  
rife

With woe and struggle, meet us face to  
face

At just one place,  
We could not go;  
Our feet would stop; and so  
God lays a little on us every day,  
And never, I believe, on all the way  
Will burdens bear so deep  
Or pathways lie so steep  
But we can go if, by God's power,  
We only bear the burden of the hour.

— George Kingle.

Did you ever stand on a winter's even-  
ing before an old fashioned open fire-  
place, with its andirons and its blazing  
log of wood? As you sit there and watch  
the fire playing about the log, you begin  
to hear a soft sound, a clear musical note,  
perhaps, or a tender, quavering strain,  
plaintive and sad. It takes every tone  
as it sings on. Sometimes it is like a  
whole chorus of bird songs; then again  
it dies away into a faint murmur. What  
is it? Are there birds hidden in the  
chimney, that give out these strange

notes? Are there invisible spirits hov-  
ering about the room, that breathe out  
these plaintive strains? No; the music  
comes from the log in the fire. The  
flames bring it out. A poet would say  
that long ago in the forest the birds sat  
on the branches of the tree from which  
this back log was taken, and sang there,  
and the songs hid away in the wood,  
where they have remained ever since.  
Or, he would say that the winds sighed  
and murmured through the branches in  
gentle summer breezes, or swept through  
them in furious storms, and that the  
music of the breezes and storms has  
been imprisoned in the heart of the tree  
all these many years. And now the heat  
brings out this long slumbering music.

These are only poetic fancies, so far as  
the weird music of the log on the hearth  
is concerned; but it is no mere fancy  
that the sweetest, fullest music of the  
hour is not drawn out until in the heat  
of trial. The bird notes of joy that  
warble about our ears in the sunny days  
of childhood and youth, sink into the  
heart and hide there. The lessons, the  
influences, the gladness, the peace of  
quiet, prosperous days seem to have  
been lost. The life does not appear to  
yield its true measure of joyfulness.  
Then the fires of trial come and kindle  
about it, and in the flames the long-  
gathered and imprisoned music is set  
free and flows out. Many a rejoicing  
Christian never learned to sing till the  
flames kindled upon him. — J. R. Miller,  
D. D.

## BEYOND THE SNOW-PATH

JAMES BUCKHAM.

HERE the hard-trodden snow-path  
of the woodchoppers comes to an  
end, in a clearing littered with chips  
and surrounded by piles of brush and  
cordwood. Beyond, the snow lies deep  
and unbroken. Striking into the wintry  
woods from here would be like taking  
a cold plunge-bath. I stand, undecided,  
in a little forest arena or circus, where  
the woodchoppers have stamped the  
snow while eating their frozen lunch. I  
have no snowshoes — indeed, I may as  
well confess that no amount of practice  
has enabled me to make any practical  
use of them. Their broad, snow-gath-  
ering blades have always proved, to me,  
an encumbrance and stumbling-block.  
And yet it is enough to make a man  
weaken, at the outset, across the hips  
and in the small of the back, to think of  
wallowing without snowshoes through  
two feet and a half of soft snow on the  
level. What shall I do? Turn around  
and go back to the beaten highway?  
And thereby forego all possibility of dis-  
covering the hidden secrets of the win-  
ter woods? No! I will make the plunge.  
I will dare so great a labor. Though I  
may be able to penetrate the woods but  
a short distance beyond the clearing, I  
may find, in that trackless, undiscovered  
country, all, and more, than I seek. It  
is worth trying, anyway.

I strap my trousers tightly inside my  
high overshoes, and stride out into the  
white waste, sinking at every step above  
my knees. It is almost as hard work as  
wading through so much water, and the  
unnatural motion of throwing the knee so  
high, and lifting the body upward and for-  
ward, when the foot finds a resting-place,  
soon makes the back and thigh muscles  
ache desperately. I have known hunt-  
ers who could keep up this rocking,  
camel-like motion all day, following a  
deer's or bear's trail, when the brushy,



tangled nature of the country rendered the use of snowshoes both troublesome and dangerous to a man with a loaded gun in his hand. All physical feats, at least, seem to become possible by long practice and gradual induration of the muscular system—even digging all day in a ditch, as Irish laborers do. But the sedentary man who tries his hand, or foot, at them can scarcely comprehend how muscles become so tireless.

I am especially desirous, on this crisp, midwinter day, to hear what songs or chirps we may expect from the few forest birds that linger with us, in these Northern States, throughout the cold weather. The piece of woodland I am traversing is well sheltered on three sides by hills, and is chiefly composed of thick clumps of evergreens, interspersed with more open patches of birch, beech, and maple, forming, in all, an excellent winter resort for the birds. And yet one might pass by such a piece of woodland, on a traveled road, and hear not a single bird-voice, though there were numbers of birds sheltered among the evergreens. My experience has been that these winter birds, as a rule, have to be disturbed or startled in some way before they will make their presence known by any vocal sign. None of them has a sustained song, and few utter more than a dry, pinched chirp or two, or a raucous scream, as the blue-jay, when disturbed in their winter retreats. One or two species, however, do give utterance to a brief musical phrase, the black-cap titmouse, or chickadee, for instance; and, more notably still, the winter wren, though the latter bird is comparatively rare, and its exquisite and copious winter song is not often heard north of Pennsylvania or southern New York.

As I flounder along through the snow, I am soon greeted by five or six lively chickadees, who dart out of the evergreens with loud chirps, one after another, as if in sportive pursuit. Then the whole flock flits along from clump to clump of hemlocks, attending me as if for company's sake, and all the while keeping up that cheery three-syllabled chirping phrase by way of conversation. An old hunter told me that, if you will follow these birds, they will lead you to the spot where some ruffed grouse is hiding in the thicket or the snow, and so give you a shot at game which you might otherwise have failed to find. I suspect, however, that the old hunter's experience was a mere matter of chance or coincidence, having no more basis of certainty than this, that chickadees and ruffed grouse frequent the same kind of cover in winter—the thickest evergreen clumps—and in following the smaller bird you are actually led to the best spots for discovering the larger, if there are any ruffed grouse thereabouts.

Yonder is a blue jay, screaming at me from the lower branches of a birch, at a safe distance, even supposing I had a gun concealed anywhere about me. I fancy that there is a note of scornful amusement, as well as petulant query, in his scolding cry, as if it really tickled him to see a man so foot-tied and absurdly hampered, toiling and panting

through the woods, when the roads of the air were as free and smooth and delightful as ever. His laugh has the ring of superiority in it, but no kindly good humor. Now he is off, in full retreat, showing the white bars in his tail, and taunting all the while, like a vituperative but cowardly cur. I like the blue jay least of all our birds, summer or winter. He is a scolder from first to last, always imputing the worst motives to every human being who ventures into the wood, and proclaiming his suspicions loudly to the whole feathered community.

Soon after bidding the jay good riddance, I fall in with that silent but beautiful winter resident of our northern woods, the waxwing, or cedar-bird. The tiny red knobs at the extremities of the wing and tail feathers of this bird suggest umbrella-ribs with their tips covered with sealing-wax. Waxwing is a largish bird, almost, if not quite, as large as the blue jay, and capable, one would think, of considerable vocal power; but, so far as my experience goes, he is quite dumb, a sort of Quaker bird in the woods, still waiting to be moved by the spirit of song. He has this peculiarity, which, I think, belongs to no other bird, that he can adjust his stomach at will to either a purely vegetable or meat diet. When the cherries ripen, he lives on nothing else so long as he can get them; but the rest of the time his food is entirely insectivorous.

While I am resting on the top of an old rail fence that runs through the heart of the woods, a white-breasted nuthatch bobs around the trunk of a pine tree, scarcely six feet away, and, utterly oblivious or careless of my presence, runs diligently up and down the rough bark, seeking for larvae or for hibernating insects. The nuthatch is the most insouciant, absorbed, and heedless of danger of all the feathered tribe. Either he does not fear man, or else he is so utterly taken up with the serious business of life as to be quite unaware of his presence. I have almost taken them in my hand from the trunks of trees, when they were searching for food. Their chirp is a curious, amusing, dry sort of soliloquy, that reminds me of a very busy person talking to himself while at work, or singing a low, monotonous snatch of song. The bird's note is flat and metallic, like a diminutive duck-quack. I cannot help smiling whenever I run across the unconscious, bustling little body, so loquaciously intent upon its perennial housecleaning.

While slowly making my way up a low ridge, covered with nothing but pines—and very good ones, too, considering how this tree is harried by the woodcutters—I surprise a bird that I little thought to find in this section, though it is said to be plentiful during the winter in Canada—the pine finch or pine siskin, an olive-backed bird, with a breast of smoky, dingy white. I get but a glimpse of it, as it pauses for a moment on a pine branch overhead, and then flies silently and swiftly away. It has a song during the breeding season, I believe—or what passes for a song—but is silent during the rest of the year.

A pine grosbeak catches my eye, as I

begin to swing around in a circle toward the woodchoppers' path again, and soon afterward a genuine robin redbreast, bravely wintering near his summer nest. The honest chatter of my orchard friend sounds most grateful to the ear, though he is terribly suspicious of me now, and scurries away the moment I come in sight of him. He, too, would have remained entirely silent, this sharp winter day, had I not chanced to disturb him.

The soft, plaintive chirp of a kinglet arrests my attention, but I try in vain to discover the bird, which is doubtless well hidden in some adjacent thicket, and quite escapes the searchlight swing of my field-glass. I am by this time too tired to wade about and dislodge him; and besides, there would be little gained by it, after identifying the bird by his chirp.

As I reach the clearing once more, I am surprised and delighted to find a flock of snow-buntings in possession of it, perched by dozens in the brush-piles. Pretty little fellows are these buntings, with their black heads and throats, white breasts streaked with black, dusky wings, bright yellow bills, and coal-black legs and feet. Away they go in a rustling bunch, as I step into the clearing, their infinitesimal chirp sounding like a chorus of tiny flutes. I wonder what brought them here into the woods, since they are commonly frequenters of the weedy pastures and the cleared hill-sides? Perhaps some crumbs from the woodchoppers' lunch, long since scattered, and detected by these little foragers of the air, heaven knows how. But surely, if any creatures need omniscient senses to guide them to sustenance in this wilderness of snow, it is the delicate and tender and timid birds.

Atlantic, Mass.

#### "How Beautiful to be With God"

As the shore line of Time faded into the glad light of Eternity, and the sweet consciousness of the Infinite Presence filled the wonderful spirit of Frances Willard, she looked up with the calm of a soothed child, falling asleep in the golden glow of the eventime, and said:—

"How beautiful to be with God."

Like a benediction, the words fell upon the ears of the listening world, and the message spoken from the borderland of Light floats back upon the pathway of turmoil and conflict, of sorrow and joy, and breathes the sweet fragrance of a higher hope into our hearts and lives.

"How beautiful to be with God." We hear the glad echo of this last testimony, and a new realization of companionship with God comes up within us. The cares and responsibilities of everyday living throng us, their duties press and weary, but the harmony of heaven is ours, the beauty of its spirit touches with forgetfulness much of the hardship of the journey. In this full consciousness all life is transformed. The flowers spring up, the birds sing, the skies are blue; sad hearts cease their crying because of the cup of comfort loving hands offer in unselfish thoughtfulness. Resentment dies out. Oppression is disarmed, the lash falls on the silent air, the stricken are tenderly lifted, the hungry fed. Strife is no more. "Peace on earth," swells out its joyful music to the tread of the multitude, for the heart of man at last has found companionship with the Most High, the source of



all that is noble and pure and holy, and feels with every heart-beat the fatherhood of God, the brotherhood of man. Thus comes to pass the blessed words: "Behold, old things are passed away, all things are become new;" "Thy will be done upon earth, even as it is in heaven."—ANNA WILSON SIMMONS, in *N. Y. Observer*.

### IN THE HEART OF WINTER

No zenith-mounting stars  
Working their silvery wills,  
Only the great gold moon  
Above the Deerfield hills!

Flowering from out the east,  
Lustrous and low and large,  
Flooding the earth's white ways  
From sombre marge to marge;

Touching the purple woods  
Untill, behold! they seem  
Like fairy woodlands born  
Out of the depths of dream;

Folding the sheeted fields  
With tender mothering,  
Untill they throb with thoughts  
Of the returning spring;

Climbing so calmly while  
Its wonder-wealth it spills, —  
Only the great gold moon  
Above the Deerfield hills!

— CLINTON SCOLLARD, in *Northern Christian Advocate*.

### FOLTS MISSION INSTITUTE

MRS. S. L. BALDWIN.

THE noble gift of this institution, with other valuable property, from Mr. G. P. Folts and his late sainted wife, was made through the New York Branch to the General Executive Committee, for the Woman's Foreign Missionary Society of the Methodist Episcopal Church, at its session in Indianapolis last October. The Committee accepted the sacred trust for the Society with gratitude to the generous donors, feeling that this, believed to be the largest gift ever made to a Woman's Missionary Society, is a special token of God's blessing upon our work. The property, at a conservative estimate, is valued at \$125,000, and Mr. Folts, who is in hearty sympathy with his devoted wife's plans, proposes to liberally endow the institution.

The school building, which cost \$50,000, is ample in room and about perfect in its appointments, while the order, neatness and economy with which the household work is conducted is in itself a liberal and valuable housekeeping education for Christian workers.

The course of instruction, including the medical, musical, and kindergarten departments, is: Bible, Comparative Religions, Sociology, Applied Christianity, Church Pedagogy, etc. In all departments the Bible is given great prominence, and is studied from the standpoint of scientific interpretation, history, and as a factor in social problems and the application of its spirit and teachings in personal experience. The object of the music course is to train Christian workers to read music with ease and to lead effectively social and evangelistic meetings. The kindergarten is under the direction of a competent instructor.

All of the professors are consecrated men and women, who have, from the first, entered with wise interest into the plans of the devoted founder of the school. They, with her, have spared no personal devotion to make the school a very centre of spiritual life and knowledge.

It was my privilege to spend several days

in the school, giving a series of missionary talks to the students. I found the very atmosphere of the place uplifting. One morning I was present at the Bible class when the subject was that great, vital doctrine, the vicarious atonement of Christ, and I earnestly wished that every missionary sent into work by our Woman's Society might have the benefit of such instruction. College life is

a veritable gift from God through His faithful stewards.

The School welcomes all women who desire preparation for either home or foreign missionary work, or as expert workers in their own churches. Even titled ladies, in England; lay aside their worldly honors for a time, in order to enter Christian training schools, that they may be outfitted for work in church or on their own estates. What a blessing it would be to our churches at home if Sunday-school teachers and others who have the means and can spare the time would enter such a school for the systematic, thorough study of God's Word!

Any one desiring further information concerning the institution can secure the same, with Annual Report, by addressing Rev. B. D. Brown, Folts Institute, Herkimer, New York.

Brooklyn, N. Y.

### W. F. M. S. NOTES

— Miss Belle J. Allen, of Japan, who was so severely injured in the same accident that caused the death of Miss Simons, is at Clifton Springs, N. Y., with her friend and associate, Miss Griffiths. She was much exhausted from her journey home, and they will remain at the Sanitarium for at least two months.

— A letter from Miss Hartford announces the arrival of the mission boxes in good condition, in season for Christmas distribution. She will write personally to the senders as she finds time from her other labors.

— Miss Mary A. Danforth will speak at Everett, Feb. 26, in the morning, and at Walnut Hill, Dedham, in the evening. She is now speaking in the New England Southern Conference with great success.

— Mrs. William Butler has just heard from India that Miss Reed and Miss Sheldon were on their way to the Conference at Shabjehanpur. Who will not rejoice that our devoted Mary Reed, the leper missionary, is well enough to go to Conference after years of isolation? Rev. Mr. Rokey says: "I never saw her look so well. She is active and cheerful, satisfied with Christ's will for her, and rejoicing in the privilege of serving Him in the way He has chosen for her. . . . Every now and then some faith enthusiast tries to startle the world by saying, 'Mary Reed cured by faith.' She believes that her mal-

ady is miraculously held in check, so that she has no fear of its taking a serious form, but a cure she does not claim!"

— A worker writes: "Our auxiliary intends to celebrate the thirtieth anniversary, March 23, by a special meeting and supper, at which there will be a cake cut in thirty pieces, and called 'celebration cake.'"

— Miss Stephens, of Madras, India, has, in the midst of trials and discouragement, been successful in finishing the new Mission House and the adjacent "Nicodemus House" where Sooboonagam—the Hindu lady whose wonderful conversion has thrilled tens of



MRS. ELIZABETH FOLTS.

not always helpful to the spiritual, and I am thoroughly persuaded that it would be of incalculable blessing to our work for every one of our missionaries to spend at least their last year before going to the field in such a school as Folts Institute, while two years would be better still. Some of our most faithful missionaries, returning home for rest, have gone to this school for more thorough training in Bible study. In these days, when our missionary women in the great mission-fields of the world conduct Bible women's training schools, giving native women systematic instruction in the Bible and the doctrines of the church, that they may spend years in giving the Gospel



FOLTS MISSION INSTITUTE, HERKIMER, N. Y.

to their needy sisters; and when our missionaries themselves are evangelistic workers, traveling weeks at a time over great districts, expounding God's Word to the people in our chapels and from house to house, opening doors, not only for woman's work, but for our Parent Board, even laying the foundation for churches, the necessity for theological schools for women, that they may be expert workers, is apparent to all who have the best work at heart. And just at this time when the cry of people and pastors in the foreign fields is for trained, native Bible women, this remarkable gift, unsought by our Society, comes into our possession—



thousands of hearts — will induce her Hindu sisters who fear publicity to come "by night" and learn of the Saviour who died for them. This devoted Christian woman, Sooboonagam, continues to be the "seven days wonder." Elizabeth the Evangelist has been at the point of death through a severe attack of cholera, but God in mercy has raised her up. Every woman who has read the little booklet, "Sooboonagam," will rejoice that these two remarkable and godly women are still spared to the work of Christ.

— Those desiring photographs of our beloved corresponding secretary, Miss Lucy A. Alderman, for whom the N. E. Branch thank-offering this year will be given for a memorial at Tsun Hua, China, will find an excellent picture at headquarters, Room 29, 36 Bromfield St. (price, 35 cents).

## BOYS AND GIRLS

### EDITH'S QUEER VALENTINES

GRACE M. AUSTIN.

A LITTLE girl with a cross face stood looking out of a window, watching the misty rain drip down and the few passers hurrying by under umbrellas.

"I think it's too bad," she said, dismally. "Here I've been shut up almost ever since New Year's, and I was just sure I could go out to buy valentines for tomorrow."

"It is hard, Edith," said mamma, who was sitting by another window, sewing; "but the doctor was very decided about it that you must not go out on a snowy day, and this rain would make walking even worse for you."

"Eva Parsons says the valentines are so pretty this year," Edith went on; "some in heart shapes with little cupids on them, and lots of kinds. Oh, dear!"

Mamma smiled a little as she thought of a heart-shaped valentine laid away in her drawer to be put under Edith's plate the next day, but she had no time to speak, for Edith cried: —

"Why, a hack is stopping here, and there is Auntie Belle!"

Mamma was very glad to see her sister, and Edith quite forgot the weather for some time. But about noon her troubles returned to her and she began: —

"Auntie Belle, tomorrow is Valentine's Day, and I cannot go out a step to buy valentines. Isn't it too bad?"

"I offered to buy for her," mamma said, "but that didn't suit her at all."

"Why, picking them out is half the fun, mamma!" returned Edith.

"How many did you want to buy?" asked auntie.

"Oh, three or four — just for my dearest friends. I'd rather buy a few pretty ones than a lot of cheap ones."

Auntie Belle thought a few moments, then spoke brightly: —

"Edith, I've brought a valentine for you, and I'm going to give it to you now." She hunted in her bag till she found a "Jungle Book," which pleased Edith so much she hugged both book and auntie.

"Now sit right here and read it, and do not try to find me. By one o'clock I will be ready, and you shall send a dozen valentines."

"What?" cried Edith.

"Go! to reading," auntie answered, and was gone.

In Mowgli's fascinating company Edith was so well entertained that it only seemed a little time until mamma opened the door and auntie came in with a small table covered with a queer lot of things.

"Are those valentines?" asked Edith, in astonishment. But auntie said: —

"Now let's sit right down to work, for you will have to be busy to get done. First for the girls. Do they all live in this city?"

"Oh, yes, and near by, too. We go to the same school."

"That is good," auntie said. She took a sheet of thin white cardboard, and cut a square piece with sides about six inches long. From the four corners she cut out small squares and folded up the sides to form a box. Then she laced up the corners with pink baby-ribbon, and tied a handle across of wider ribbon. Next she took a roll of white crepe tissue paper, cut and fringed a napkin a little larger than the box, and fitted it inside. A paper bag on the table came open, and there were candy hearts and candy kisses. How Edith laughed! Auntie Belle filled the little candy-box, folded over the corners of the napkin, and said: —

"Now we will write a verse for it on this heart-shaped card. How would this do?"

"Candy hearts and kisses sweet,  
Make your happiness complete;"

or this one,

"I am now your Valentine,  
Sweet my heart and sweeter thine."

"Why, Auntie Belle! Did you make that up?" asked Edith, astonished; but auntie only laughed, wrote the second jingle on a card with Edith's name, and tucked it in the candy-box.

"Now isn't that a good valentine?" she demanded.

"Splendid, but" —

"Well, there is enough cardboard and candy for four more of those, and you can have a good time making them after we talk over the rest of the things."

"But you must write the verses," Edith declared, "for I never, never could." Auntie agreed, and went on: —

"Now I think this pot of hyacinths that mamma has given us would be a fine valentine for Miss Bond, your teacher, if we dress it a little."

Then snip, snip, went the scissors, and very soon a cover of the tissue with a full ruffle at the top was pasted around the ugly pot and tied with more of the ribbon. On another heart-card auntie wrote, —

"Tis a fragrant valentine.  
With love from Edith Morton."

When this was tucked among the green leaves it was all so dainty that Edith jumped up and fairly danced around the room.

Then Auntie Belle laid out two pieces of writing-paper out into hearts and two large envelopes.

"After a while, dear," she said, "I want you to write some little valentine letters to Grandma Morton and Grandma Joyce, to go in these envelopes that I have directed for you. It will please

them so much to hear from their little granddaughter, and you shall seal the letters yourself with my red sealing-wax."

Edith was rather quiet about this, for she was not fond of writing letters, but she said: "I will, auntie; they will be such short little letters."

Then another parcel was opened and there were two tumblers of grape jelly.

"Jelly, auntie!" was all Edith could say.

"Yes, my sister tells me that two neighbors here are ill — old Mr. Thorne and that pleasant Miss Wakefield. Don't you think they would appreciate a jelly-valentine if it was wrapped in tissue and tied with ribbon? What shall we say on the cards? Here is a good wish, —

"May Valentine Day bring health and joy  
And merry thoughts your mind employ."

"Aunt Isabel," Edith said, solemnly, "you are a really truly poet."

But auntie was busy opening the last bundle. This was the strangest of all to Edith — two strawberry baskets and a bag with a dozen eggs. Her eyes were full of questions, and Auntie Belle answered them.

"Eggs are very high now, and these are fresh from the country. I think mamma's washerwoman, Mary, and Mrs. Jenkins who works so hard to support her little lame son, would enjoy very much a half-dozen apiece. See, we will line the baskets with white paper, pile the eggs in carefully, and lay our heart-cards on top."

"Six white valentines now are we,  
Come to stay awhile with thee."

That will be a good rhyme for them. Now," Auntie Belle went on, "when the candy-baskets are done, how many valentines will you have in all?"

"One, two, four — why, twelve, auntie!" exclaimed Edith. "I never gave so many before in my life, nor such nice ones either. They are so much better than those at the store."

"That is because there is more of our own heart in them," Auntie Belle said gently, as she left Edith to her happy basket-making.

Wilbraham, Mass.





## THE SUNDAY SCHOOL

## First Quarter Lesson VIII

SUNDAY, FEBRUARY 19, 1899.

JOHN 6: 1-14.

REV. W. O. HOLWAY, D. D., U. S. N.

## CHRIST FEEDING THE FIVE THOUSAND

## I Preliminary

1. GOLDEN TEXT: *I am the bread of life.* — John 6: 35.

2. DATE: Early in A. D. 29.

3. PLACE: The Plain of Butatha, near Bethsaida Julias.

4. PARALLEL ACCOUNTS: Matt. 14: 13-33; Mark 8: 30-32; Luke 9: 10-17. All the Evangelists record this miracle — a fact not true of any other.

5. HOME READINGS: Monday — John 6: 1-14. Tuesday — Mark 8: 1-9. Wednesday — Mark 8: 14-21. Thursday — Deut. 8: 1-16. Friday — Matt 6: 25-33. Saturday — John 6: 22-34. Sunday — John 6: 35-51.

## II Introductory

Our Lord had reached the climax of His popularity in Galilee. But so incessant were the demands upon Him that He felt compelled to get away, with His disciples, for a temporary respite and privacy. They took a boat, therefore, one evening, and hoped to steal off privately to the northeastern shore of the Sea of Galilee. This plan, however, was thwarted. Some of the people noted the direction the boat was taking, and anticipated its destination. Running along the shore, and spreading the report as they ran, their numbers rapidly grew. Scarcely had our Lord landed with His disciples and climbed a convenient hill, when He saw the vanguard of the people flocking toward Him — "sheep without a shepherd" — and was touched with compassion. Without a word of complaint at the frustration of His plan, He began afresh to teach them the truths of His kingdom and to heal their sick.

The day drew to its close. The people, taking no thought for their bodily wants, showed no disposition to disperse. The disciples grew anxious, and begged their Master to dismiss the multitude, that they might go for food to the neighboring villages. "Give ye them to eat," was the strange reply. While they pondered the matter, He asked of Philip, "Whence shall we buy bread that these may eat?" The question was a testing one, and Philip failed to meet the test. To buy even a mouthful apiece for so great a number would take two hundred denarii-worth of bread, he argued. Andrew reported that a lad in the company had five barley-loaves and two fishes; but "what are these," he asks despairingly, "among so many?" "Make the men sit down," said Jesus; and the twelve soon arranged the people so that they reclined in companies of fifty or a hundred on the green grass. This done, "like the Father of the far-stretching household," our Lord returned thanks for the five loaves and two fishes. Then He broke the cakes and divided the fishes, the disciples acting as almoners of His multiplying bounty. All ate and were satisfied; and yet, five thousand men, besides women and children, par-

took of this feast, and the broken pieces left over filled twelve baskets.

Unfortunately this miracle was of a kind to intensify the carnal desires of the people. They had found at last, they thought, the Messiah they wanted — One who could feed them at will, without labor or cost on their part. So enraptured were they at this disclosure of His power that they were ready to force upon Him royal honors — to make Him king even against His will. Jesus perceived their purpose, and baffled it. He compelled the reluctant disciples, who had also caught the perilous contagion, to take to their boat, while He dismissed the excited multitude; and then He retired to the solitude of a neighboring hill for prayer.

## III Expository

1. After these things — after what occurred (in our last lesson) at Bethsaida, with the teachings that ensued, and after several events not recorded by John — among others the murder of John the Baptist. Jesus went over (R. V., "to the other side of") the sea of Galilee — not, of course, direct from Jerusalem. He had spent months, perhaps a year, in Galilee since curing the impotent man at Bethsaida. The twelve had just returned from their apostolic tour, and the toll of their journeys, together with the ominous news concerning the Baptist's death, led our Lord to try to withdraw with them into privacy for a season. They crossed from the neighborhood of Capernaum over to the northeastern part of the Sea of Galilee. Sea of Tiberias — so called sometimes from a town on the west shore of the sea, built by Herod and named after the Emperor Tiberias. This inland lake or sea was also called "Gennesareth" by Luke. It is about twelve miles long by five or six wide.

2. Great multitude followed him. — Before He departed, so great was the multitude, and so pressing the demand for healing and teaching, that, according to Mark, there was "no leisure so much as to eat." He therefore got away from the place, and departed with the disciples "privately" by boat. But the direction of the boat was noted, and the multitude set off along the shore, swarming around the northern border of the lake; some of them reached the place (about six miles away) as soon as the fugitives themselves. Because they saw his miracles (R. V., "beheld his signs"). — There had been a sort of carnival of miracles on the western shore, so numerous had been the cures wrought, but the people were not sated.

3. Jesus went up into a (R. V., "the") mountain — climbed some hill or cliff near the landing place probably. Sat with his disciples — perhaps resting, perhaps teaching. But the respite was only a brief one. The sight of the multitude, which hourly increased, moved His compassion. He beheld them as "sheep having no shepherd," and at once began to teach them, and continued so to do and to heal the sick until "the day was now far spent" (see parallel accounts).

4. The passover . . . was nigh (R. V., "at hand"). — This fact appears to be stated to account for the multitude of people who were passing down from the north toward Jerusalem, and were easily diverted, in their leisurely journey, by the fame and nearness of Jesus.

5, 6. A great company (R. V., "multitude"). — Some had arrived as soon as He did, but the crowd kept coming until it was numbered by thousands. He saith unto Philip — perhaps because He happened to be

nearest him at the moment; or because Philip lived in Bethsaida and therefore knew the neighborhood; or because he needed this particular test. Whence shall we (R. V., "are we to") buy bread? — According to the parallel accounts we learn that the disciples had become alarmed at the situation — so large a crowd of people and so far from their homes, in such a lonely place, and no provision for their wants — and that they came to Him as the day declined, and begged Him to dismiss the multitude that they might go and seek food. He replied, "Give ye them to eat." The question asked of Philip may belong to this part of the conversation. This he said to prove him — to see whether he had any thought of, or faith in, his Master interposing in behalf of the hungry multitude. The test, however, failed. Philip fell to calculating the cost of buying sufficient food, instead of reflecting that He who had filled their nets with fish when He called four of them to the discipleship, could as easily set a table in the wilderness. "It was not bread which He sought from Philip, but faith" (Augustine).

7. Two hundred pennyworth . . . not sufficient. — It would take "a small fortune" to buy bread for that multitude. The Roman denarius was a silver coin worth about fourteen cents; two hundred denarii would be about \$30 in our currency, but equal to ten times that in present purchasing value, since the denarius, or penny, was the usual day's wage of a laborer. Philip's reply went to show that it was practically impossible, from a money point of view, to feed the multitude.

8, 9. Andrew . . . saith unto him. — According to Mark's account, our Lord inquired how much food there was on hand — probably that they might afterwards remember from what a scant supply the great feast had been provided. A lad here —



## Fresh Milk!

Put the case to yourself for a minute. If, for the next six months, it was necessary for you to live on a milk diet exclusively, would you prefer dried milk, condensed milk, milk that is weeks and months old, or would you prefer nice fresh milk? Think of this and give the baby good fresh milk modified with

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In August our babe, then 8 months old, had a very severe attack of cholera infantum; she had also been troubled with indigestion from birth, and previous to her sickness had always used condensed milk. Our physician recommended Mellin's Food with fresh cow's milk, and since the use of Mellin's food our baby is getting fat and rosy. I will cheerfully say to all mothers, Mellin's Food is just the best thing for bottle fed babies. Mrs. John K. White, Lumberville, Pa.

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perhaps a fisher lad brought from the boat" (Edersheim). Five barley loaves — thin cakes or biscuit which are usually broken when eaten, as our "crackers" are today. Two small (R. V. omits "small") fishes — doubtless the small variety caught by thousands in the lake, about the size of sardines, and pickled, to be eaten with bread. What are they (R. V., these "small") among so many? — "a remark preserved by the fourth evangelist alone, which we instinctively feel gives to the whole the touch of truth and life" (Edersheim).

When we read that these five were barley loaves, we learn that, no doubt from voluntary choice, the three of the Lord and His followers was the poorest. Indeed, barley bread was, almost proverbially, the meanest. Hence, as the Mishna puts it, while all other meat offerings were of wheat, that brought by the woman accused of adultery was to be of barley, because, "as her deed is that of animals, so her offering is also of the food of animals" (Edersheim).

10. Make the men sit down. — We learn from the parallel accounts that they were to recline in companies, probably of fifty or a hundred each. In this grouping they could be supplied with ease and quickness. Much grass. — The grass was "green," says Mark. It was in the spring, just before the Passover, the only season in the year when the grass is green and abundant in that vicinity; the summer sun scorches it. Men sat down . . . about five thousand. — Only the men were counted; the women and children were all extra.

11. Jesus took (R. V., "Jesus therefore took") the loaves — five of them, one for a thousand men! The multiplication apparently did not take place until the distribution began. Given thanks. — In the parallel accounts He is said to have "blessed" the loaves; the meaning, however, is the same. Edersheim supplies, from Talmudic sources, the probable language of the "blessing": "Blessed art Thou, Jehovah our God, King of the world, who causes to come forth bread from the earth." Likewise . . . fishes. — "The two fishes divided he amongst them all" (Mark). The fishes were used as "relish" for the bread. Apparently all did not care for them.

This description recalls the Lord's Supper, of which this miracle is a premonition (Schaff). He could as well have supplied the loaves whole; why should He rather do it in the breaking? Was it not to teach us that in the distribution we should expect blessing, and not in their entireness or reservation? "There is that scattereth and yet increaseth," says Solomon; yes, there is no mag but increaseth by scattering. It is the grain thrown into the several furrows of the earth which yields the rich harvest unto the husbandman; that which is piled up in his sack, or heaped in his granary, decreases by keeping (Bishop Hall).

12. When they were filled — satisfied, every one eating as much as he wished. Gather up the fragments — R. V., "the broken pieces." Nothing was to be wasted. Wastefulness is wholly alien to the divine economy" (Farrar). It is utterly foolish and unprofitable to attempt to explain the rationale of this miracle. Its method was purposely veiled.

The Bible, so little in bulk, like the five barley loaves and two fishes, what thousands upon thousands has it fed, and will it feed, in every age, in every land of Christendom, till the world's end (Schaff).

13. Therefore they gathered them together — R. V., "so they gathered them up." Twelve baskets — a basket for each of the twelve. "Evidently," says Whedon, "this miracle was performed upon the bread, and not upon the stomach." This collection of twelve baskets showed conclusively the magnitude of the miracle — far more being left over feeding the host than they had at first.

14. Then these men, etc. — In R. V. the text reads: "When therefore the people saw the sign which he did, they said, 'This is truly the prophet that cometh into the world';" the "prophet like unto Moses," to

whom they should hearken, who would rain manna from heaven. They had thought the Baptist was He; now they are sure they have found Him in Jesus.

#### IV Inferential

1. Temporal blessings are more sought after than spiritual.

2. Compassion finds but little chance to rest in this world — there are so many wounds to bind up, so many miseries to heal.

3. Those who, in their hunger for truth and desire for the kingdom of God, "take no thought what they shall eat," often find that these things — these creature necessities — are added unto them.

4. The faith of every disciple is providentially tested in many ways — alas, that it should fail so often!

5. The bread of life multiplies the more it is distributed. There is "enough for all, enough for each, enough for evermore."

6. Giving, not hoarding, is the true secret of increase.

7. God's gifts should remind us of the Giver. We should make our daily bread an occasion for outspoken thankfulness.

8. Wastefulness is forever rebuked by the example of Him who could create lavishly, but suffered no "broken piece" to be lost. Fragments of time, money, influence, etc., are too precious to be wasted.

#### V Illustrative

1. In the United States mint at Philadelphia I was told that the putting of a grated floor upon the room where certain parts of the work was done, brought a saving of \$30,000 in a year, from the little specks of gold that floated off during the working of the metal. They fell upon the floor, were swept up, washed out, and remelted (Peloubet).

2. When the Massachusetts Legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for exporting religion, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported the more we had left. The man who strives to shut up fire in order to preserve it will soon find he has nothing left but ashes. We get the best fire by throwing it open, that others may share its warmth. We get the purest water for ourselves by allowing it to flow on and bless others (H. L. Hastings).

3. As a party of ladies and children stood upon a wharf, they suddenly heard a loud splash followed by a piercing scream. Turning round they saw a young man struggling in the water. He could not swim, and in his frantic efforts to rescue himself was only getting deeper in the water and farther from the shore. The ladies ran for help, but could only find one man, an old sailor, who stood motionless, watching the man drown before his eyes. When the young man ceased trying and his hands fell helplessly by his side, the brave sailor leaped in, seized the victim, and bore him safely to the shore. He explained: "I waited until he ceased trying to save himself; for I could only save him when he was without strength" (Bibb).

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## The Deaconess Department

### First District Deaconess Assembly

A GENERAL desire having been expressed for a gathering in the East of deaconesses and others connected with and interested in deaconess work, and the superintendents of the various Homes represented having conferred and appointed a committee of arrangements, that committee now takes pleasure in announcing that an Assembly, representing the Homes, Training Schools and Institutes in the States of New York, Rhode Island, Massachusetts and New Hampshire, will be held in St. Paul's Methodist Episcopal Church, Fall River, Mass., Feb. 26-28.

The board of managers of the Home in Fall River has extended a hearty invitation to the Assembly to meet in that city, and will furnish free entertainment to all who attend. Fall River is easily reached from Boston and Providence by rail, and from New York by rail and by boat. A reception will be tendered the deaconesses on Saturday evening, the 25th. The pulpits of the several Methodist churches will be open to the deaconesses on Sunday morning, and in the evening a union mass meeting will be held in the First Church. Monday morning will be devoted to private conferences of the superintendents and deaconesses. The Assembly proper will convene in the afternoon and continue until Tuesday night. Miss Mary Eva Gregg, of the Chicago Training School, will be present, and representative men will address the Assembly on the several evenings. A full program, with other information, will be forthcoming as soon as possible. It is desirable that the Assembly should be as representative as possible. Therefore to the members of all Conference deaconess boards, to all members of local boards of management of any Methodist Episcopal institution, all officers of societies which have deaconesses under their direction, all superintendents of Homes, and all licensed Methodist Episcopal deaconesses and such as have given two years of continuous service, the Bishops and presiding elders, pastors of churches and missions which have deaconesses under their direction — to all of these, in the States indicated, we extend an earnest invitation to attend and to participate in the Assembly.

MISS MARGARET E. TODD, Providence.  
MISS MARY E. LUNN, Boston.  
REV. F. M. NORTH, D. D., New York.  
REV. W. W. CLARK, D. D., Brooklyn.  
REV. W. T. PERRIN, PH. D., Boston.  
REV. A. J. COULTAS, Providence.

Committee.

### Deaconess Work in Boston

683, 691 and 693 Massachusetts Avenue

THE work in Home and Training School is going on as usual, and many interesting "notes" could be given, but this month, which is the third anniversary of the opening of our Hospital, we gladly give the space allotted to the work in Boston to the article written by a member of the board at the request of that body, with the fervent prayer that it may be followed by results which eternity alone can measure.

With the return of the anniversary of the opening of our Hospital, comes the thought that it is just a year since our beloved president, Dr. Brodbeck, was translated, and we remember that at the dedication he said, in speaking of our dear old friend, Mrs. Mitchell, who once resided in the Home, "If departed saints can take cognizance of what is going on in this world, she surely rejoices in

this beginning of the answer to her prayers." Dr. Brodbeck has surely taken interest in the beneficent ministry that has been given within those sacred walls, and when the enlargement comes for which he fervently prayed, we doubt not he will rejoice with us who are left behind to continue the work to which he gave such devoted service.

### Deaconess Hospital

SOME time ago a gentleman whose interest in the Methodist Episcopal Church was only through his wife's connection with it, was driving with his daughter over Beacon Hill. Noting the changes that had taken place in a few years, he asked his companion what this and that building was. She replied, "This is the Law School, that the College of Liberal Arts, and beyond the Theological School of Boston University." Drawing himself up with an important air, and with a merry twinkle of the eyes, he said, "Oh! I wasn't aware I belonged to such a big church."

Friends, are there not many all through New England who are not aware that they are connected, in a way, with this great Christian enterprise, and would have a thrill of pride and a disposition to have a part in it if they only understood how much the enterprise stands for? Let us introduce such to one of the branches of this enterprise.

There is a wide difference of opinion in regard to benevolent work, and oftentimes it seems as if it were useless trying, the results are so small compared with the effort and sacrifice made. This feeling is not modern, for years ago the Master warned us "not to be weary in well-doing;" yet we have, and rightly, too, our individual estimate of what is most worthy.

To some forms of work the Master has especially called our attention, and personal experience has emphasized the truth of what He said. To one of them we want to call your attention — *the care of the sick*. Gladly would any of us minister to the Man whom they call the Christ if He were here; but He has told us plainly that if we would do it for the humblest one instead, He would count it as done to Him personally. Here in Boston for three years we have been taking care of the sick, poor and rich as well, in His name, under an enterprise with which you are connected, whether you realize it or not.

Let us tell you about it, and then settle in your own mind whether you wish to sit by and let others care for the Christ in this way without your co-operation, or whether you would like to give a helping hand or thought to the work that stands ready waiting for the Samaritan quality of mercy that is always twice blessed.

Under the corporation of the New England Deaconess Home and Training School, three years ago, a house next to the Home was taken for a hospital, and refitted to make it safe for surgical work. Enough money was raised to secure the building, repair and furnish it for the work we were to do, and a mortgage was taken on the property. Four noble women offered their services for the work of nursing, and the doors were opened to the sick. The Hospital is at the extreme residential end of Massachusetts Avenue, and not in a desirable location for a popular hospital; but gradually the name and the fact that the little hospital was opened, that Christian women were caring for the sick, for the love of Christ, and that any reputable physician could bring his patient there, became known. The news crept along the

Avenue, sending its message up and down the intersecting streets, attracting the physicians and surgeons to the spot, until finally the news reached the banks of the Charles. From all these localities the skilled physicians and surgeons came. They brought their sick patients up over our narrow, winding stairs, endured the cramped quarters of our administration rooms, and were patient with all our limitations, and after the ordeal was passed went out and left their sick with us, and waited for healing results. Evidently the results have been for the most part satisfactory, for they have come again and again, with full faith that a care born of Christian devotion and practical knowledge is blessed by the Christ.

In the three years of hospital work we have had 487 patients brought to us, and the skill of doctors, supplemented by careful nursing, has made our loss by death but 15. The patients are from all parts of New England, and of all grades of social and financial standing. While our surgeons bring us patients who willingly pay us all we ask, with cheerful generosity they give time and skill to perform severe operations for those who cannot pay.

We have fifteen beds, for which we charge \$15 per week, which includes board and nursing, or if one wishes a private room it can be had by paying \$20. The cost per patient averages about \$12.50, and the surplus from paying patients, coupled with the donations of those who are trying to help, supports the Hospital and pays the cost of caring for those who have not means. From basement to attic there are five floors, connected by narrow halls and narrower stairways. This means four flights of stairs. It means three flights of stairs from the sterilizing to the operating room, and two flights from the laundry to the place where clothing is dried. Every foot of room is utilized. Our surgical work is so pushing that our scope of medical work is limited. We have six nurses, under a superintending nurse, who are at breakfast by half past six. Then a brief prayer-service is held, which every nurse and patient enjoys, and then away to work, up and down the four flights of stairs, waiting on patients, or in the operating room assisting and helping bear the strain of the ordeal, standing by and caring for the patient until safe. This for thirteen hours a day, seven days in the week. There is a relief of one hour each day, one afternoon in the week, and one-third of each Sunday. At eight o'clock the day nurses go off duty, and the night nurse comes on.

Does a nurse's life in the Deaconess Hospital seem hard? Yet there are noble-hearted women who live it, and in giving up their life to live it have found a life "more abundant."

But why a Deaconess Hospital? In a Deaconess Hospital every patient is served alike. The poor have the same care, the same attention, and the same food, that the wealthy patient has. The deaconess nurses give their whole time to the work, receiving but a yearly allowance of \$96 for all their needs.

We want to tell you how you can help in the work. While this work has been done in these cramped quarters, and surgeons have nobly stood by us, it cannot go on in this way much longer, for neither doctors nor nurses can stand the discomfort, hard work, and strain. We want you to help plan for another hospital on the west of Beacon Hill, where we can have quiet, sunny rooms and fresh air from the Charles River. We need two houses where we can have hall wide enough to use a stretcher, an elevator



to save carrying patients up and down stairs, and room for our operating department on one floor.

We want bright, intelligent young women, with a love for the sick, to come to us for nurse-training in our school. We would welcome them to the little band of consecrated women who give their time to the work after training, or as students who come for the two years' training and then are graduated, prepared to earn a living in the world. The training means hard work, and only strong, earnest young women are fitted for it; but it pays.

Those not connected with our church are helping us. Twelve prominent doctors this year are giving us a course of twenty lectures. Friends, think this over carefully — What can you do for us? Can you suggest a way to our new Hospital? Is there not some one who would consider it a privilege to make ready a house for the care of the sick, and know while you are living that every day Christ is blessing others through your instrumentality? One who knew what that experience meant found the deepest comfort in a long, weary illness in knowing each day that other sick ones were being cared for by such helping.

Don't read this and lay it aside, but think seriously about it, and decide what you can do individually, or what we as a Christian church can do, toward supplying this need. Would you not feel inclined to draw yourself up with genuine pride if, beside the gift of the College of Liberal Arts, the Law School, and the School of Theology, on Beacon Hill, you should see another establishment growing, for the healing of the sick, that should be a Deaconess Hospital?

### Fall River Deaconess Home

325 Second Street, Fall River, Mass.

#### Home Notes

— At a recent meeting of the board of managers a formal invitation was extended to the public, thus expressing the desire of the Fall River people that the Deaconess Assembly meet with us. We are now looking forward to the help and inspiration we shall receive for the work, together with the joy of meeting our co-workers. May the dear Lord give us an unction from above!

— On Jan. 1 Miss Lillian Lewis was made a member of our Home. Miss Lewis came to us from the Chicago Training School. Not having completed her course in nursing, it has been arranged for her to attend the lectures given at the Training School for Nurses in this city, after which she goes into the field caring for our sick.

— The Deaconess Aid Society opened the Home and received the friends of our work on Jan. 2. Inspiration and encouragement were given to the deaconesses by this gathering.

— At this time our workers are made to ask if there is greater joy than serving the sick, and the answer comes that there is not, especially if the sick be not of Christ's children. Sickness is truly the open door through which we are to be used in the awakening of the ungodly. Early in the month there came a note to the Home asking that we secure some one as watcher in a home where two persons were sick with pneumonia. A deaconess responded, in person and found a much-exhausted wife trying to care for her husband and mother. The wife, at once released from her care, went to bed. The deaconess, taking in the situation, saw much before her. After the care of the fires, making of poultices, smoothing of beds, there was still much needed work to be done. She worked and prayed, and, as the service

given is "for Jesus' sake," we believe these souls must yet come to the light.

— A call through the telephone some days ago took us to a home where lay a very sick woman attended by a boy of nine years. We learned that a physician employed by the city had made one visit, leaving a request that they call him again if needed; yet when he was called the demands on his time were so great that he could not respond, so it was necessary to employ another doctor. The spirit of despondency seemed to pervade the house. The mother, in slow and measured words, said she scarcely thought she would recover. After doing what she could, the deaconess repeated the visit for days. In preparing to change the bed it was found that there was only a bit of a sheet available. A fire two years before had destroyed all her bedding, and she had been unable to replace it. Under one heavy old comforter were coats, skirts and every available article of clothing that would serve for warmth. The father, having weak eyes, cannot do the work of his choice, so is obliged to take what he can secure, which pays six dollars per week; this, with the occasional washing and cleaning the mother can do, must support the family of six. Not much for rent, food, coal, and medicine, not to consider clothing and shoes for four boys! Would we who have plenty know just what to do were we so situated?

— We were helped in hearing a worker say she wished that others might be with the one whom she had served, since the sick one lived so close to the Saviour that it seemed he might go home as Enoch did. Then she said, "Cannot you arrange to visit the home? I have been so helped that I want every one to have the same blessing."

— Word has been received that a delegation of twenty-five deaconesses are to attend the Assembly as representatives of the New York and Brooklyn Deaconess Homes. We hope every Home in the First General District may have a like proportion in their representation, that deaconess boards may be well represented, that speakers may be many, that interested friends and those who wish to know more of the work may meet with us in Fall River.

### Providence Deaconess Home

85 Harrison St., Providence, R. I.

#### Home Notes

— The past month has been a very busy one. Never since our Home has been established have we had so many calls for help in different lines, so many out of food, fuel and clothing. In the past few weeks a great number have been to us with this question, "Can you find me some kind of work to do?" Were we always, or part of the time, able to answer this question, and find them work, it would go a long way toward solving the problem of feeding the hungry ones and keeping warm those shivering with cold. We have heard a great many say, "I guess people could find work if they looked for it." This may be true in some cases, but we do all in our power, by enlisting the interest and influence of friends, and then we can find work for but a very few. Many have been sick the past month, and we have tried to be helpful to them in visiting them, carrying delicacies, sitting up nights, etc. At such times, how we long for a nurse deaconess who could go out here and there among these people and make them more comfortable by her tender nursing! If some friend whom the Lord has so richly blessed with this world's goods could send us the \$250 to support such a worker for a year, we believe he or she would indeed be doing a blessed work. Who will be the first one to offer?

— Some time ago something was said in these columns about deaconesses filling the

place of "Travelers' Aid" at our stations. On account of the illness of the woman who has been holding that position in this city under the Young Women's Christian Association, one of our deaconesses was called upon to fill the vacancy. It has not yet been decided whether our worker shall be there permanently or not, but it is possible she may be. Below we give some instances, which came to her in that field.

One elderly lady, very nervous and worried about traveling, was calmed by assuring her that she would be helped to her train. The train came in, and she with her bundles and packages was assisted. As the deaconess was about to leave her, she said, "How glad I am I met you! It has relieved me so much."

Another old lady was found on the street leading from the station. She had just arrived from Boston and had no money. She wished to go to the hospital. She was ill, and her feet were swollen with rheumatism. She was put on the car to the hospital and her fare paid.

A young lady who was a stranger in the city came in on the train. She wished to find a room in respectable quarters. She was accompanied, a room found for her, and her baggage carried.

A young mother with a sick baby was traveling from W. to M. The time of the departure of her train was looked up, her ticket purchased, and she was assisted to the train. She seemed very grateful.

Several young girls, strangers in the city, were expecting to be met by friends who for some reason did not come. The directory was consulted and they were helped out of their difficulty.

One afternoon a young girl was found lying in a drunken sleep on a seat in the station, having been there for some time. A policeman assisted in rousing her. She had purchased her ticket, but it was found she had missed her train. The time-table was consulted, and it was found that she could get another train in an hour. It was a long hour, for every few minutes she would say, "I guess I will go back to my sister's;" but it was evident that she had no sister, and that if she were allowed to go the old haunts would be visited again; so with much persuasion the deaconess was able to keep her until her train came. She saw her safely seated en route for her home, and asked the brakeman to be sure and see that she got off at U.

One afternoon a young girl with a very sad face was sitting in the station. She was approached, and after some conversation it was learned that she was alone in the world and almost penniless. She had wandered into the station because she knew not where to go. She had been advised to come to this city to some of her relatives; but they, for some reason, would not receive her when she got here. She was brought to our Home, given her dinner, and remained over night. We are now trying to find work for her and to help her in her time of need.

Deaconess institutions are among those to be aided by the Twentieth Century fund; and this is wise, for in aiding the deaconess work the church is but strengthening her own right arm. No institution has in it greater possibilities of helpfulness, is more to the city church, which, we are beginning to realize, is the strategic point for the coming century. — *Deaconess Advocate*.

#### Free to Everybody

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two weeks' treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, la grippe and blood poison.



## OUR BOOK TABLE

**Extemporaneous Oratory for Professional and Amateur Speakers.** By James M. Buckley, LL. D. Eaton & Main: New York. Price, \$1.50.

The author of this book — perhaps the most distinguished and successful living exponent of his subject — has consented to the publication of the lectures which he has delivered for several years at leading institutions of learning and before other representative bodies. He has made a specialty of the subject, and has studied it in all its phases, especially in its important scientific bearings. The volume cogently and luminously sets forth the result of his study and observations for many years. It is, therefore, perhaps the most comprehensive, practical and helpful volume which has been published on the general subject of public speaking. The following paragraphs, taken from the Preface, forcefully outline the work of the author: —

"No cast-iron rule can be found in this book, although some of its precepts may be compared to the best steel, which is elastic. Except when moral elements are involved, there is no principle taught which the extemporizer may not sometimes be compelled to violate.

"The pervading idea is that whatever aid he derives from study or from teachers, every man must be his own final authority. The reader who follows his mature judgment, when it differs from that of the author, will pay the highest tribute to the purpose of this work.

"Quotations have in some instances been introduced to acquaint the reader with books found useful; in others to show that their authors are authority for facts stated; and, wherever possible, to make known that the most competent judges concur in the views herein supported. When necessary to antagonize the teaching of another, I have given him the privilege of stating his own views.

"While the effort is made to aid orators in every stage of progress to secure the art which is expounded, the character kept steadfastly in view is the young man on the threshold of his career."

The publishers have evidently spared no pains to render the volume attractive and up-to-date, and the result, in press-work and binding, is one upon which they may well congratulate themselves.

**History of the World from the Earliest Historical Time to the Year 1898.** By Edgar Sandersen, M. A. D. Appleton & Co.: New York. Price, \$2.

This is one of the volumes of the Concise Knowledge Library, and contains in an abridged form — a little less than 800 octavo pages — a wealth of exact information. The author is an Englishman who has written a history of the British Empire, and hence that empire gets a rather undue proportion of space in the present work. The Revolutionary War over here is dispatched in a single page, and the entire career of the United States has only twenty pages allotted. Happily these have been revised by an American editor, who in a significant foot-note says: "The statement of the causes of the war, not clearly understood by the English author, has been re-written for the American edition." Two pages are given to the recent war between the United States and Spain. Six hundred pages out of the eight hundred are devoted to Europe, and only two hundred to all the rest of the world. There is, of course, a great lack of authentic and important history in other quarters of the globe. Considering how delicate and difficult a matter it is to write history, and how many fiercely disputed questions have to be touched upon briefly yet decisively, we think that Mr. Sandersen has done remarkably well, and we can warmly commend his work as a convenient, reliable, and interesting hand-book.

**TEACHERS WANTED.** — 3967 placed since May. Union Teachers' Agencies, Washington, D. C.

**The New Testament Emphasized.** Based upon a Study of the Original Greek Text. By Rev. Horace E. Morrow. Charles Reynolds: Middletown, Conn. Price, \$1.10.

How many helps our age is presenting for the proper comprehension of the Scriptures! This of Mr. Morrow is at once simple and admirable — one to be appreciated by the scholar, and yet extremely useful to the unlearned. It gives, indeed, to the latter the standpoint of the former in a very important particular, showing him what the words are which the original writers of the New Testament deemed of chief importance in their sentences. The way the text is printed — heavy type, italics and common — indicates plainly how it should be read, both for public edification and private profit. It is not too much to say that the book becomes practically a new one read in this way. The author has done very well indeed, with much painstaking and ability, a needed work. His elocutionary studies have helped him much in preparing it. Nine ministers out of ten would be greatly aided in their pulpit ministrations by this volume. It is gilt-edged, with clear type, on good paper, and should have a large sale. No similar work exists.

**Pemberton; or, One Hundred Years Ago.** By Henry Peterson. Henry T. Coates & Co.: Philadelphia.

Artistically this volume is a fine piece of book-making. It is handsomely illustrated, and the type is clear and the paper excellent. It is a historical romance, in which the author tells the story of the early struggle for freedom by the revolutionary fathers, especially the parts played by Benedict Arnold and André. There are many fine chapters, some very discriminating character portrayal, and just enough healthy love-making to lend fascination to the story. The writer is decidedly British in his standpoint and sympathies. The chapters on "Arnold the Hero" and "Arnold the Traitor" are done with realistic touch. André is a martyr, and it is impossible to read these pages without adopting the author's views and coming to admire, pity, and bewail his fate. It is a powerful book.

**Traits of Character.** Illustrated in Bible Light. Together with short sketches of Marked and Marred Manhood and Womanhood. By H. F. Kietzing, author of "Progress of the Race" and "E. L. Kietzing, Principal in Chicago Public Schools, Kietzing Brothers: Naperville, Ill.

This book seeks, by grouping some unusual and interesting personal incidents and sketches with striking illustrations, to point many forceful practical lessons.

**The Christmas Books of Mr. M. A. Titmarsh, etc.** By William Makepeace Thackeray. Harper & Brothers: New York.

This is the ninth volume in Harper's new Biographical Edition of Thackeray's works, with introductions by his daughter, Anne Ritchie. The contents includes "Florence Zephyr," "Mrs. Perkins' Ball," "Our Street," "Dr. Birch and his Young Friends," "Rebecca and Rowena," "The Kickleburys on the Rhine," and "The Rose and the Ring." The illustrations, by the author and Richard Doyle, are quite irresistible.

T. Y. Crowell & Co., New York, have added a number of new books to their attractive and very helpful "What is Worth While" Series — thin 12mo volumes bound in white leatherette and ornamented on the cover with floral designs in color. For a dainty, inexpensive gift, holiday or birthday, one (or several) of these little books is admirably adapted. Following are the titles of some of the new issues, showing a wide range of thought: **THE SECRET OF GLADNESS**, by J. R. Miller, D. D.; **IDEAL MOTHERHOOD**, by Minnie S. Davis; **THE MODERN MAN AND MAID**, by Sarah Grand; **THE BEST LIFE**, by Rev. Charles Franklin Thwing, D. D.; **WHAT GOOD DOES WISHING DO?** by Anna Robertson Brown Lindsay, Ph. D.; **THE MARRIAGE ALTAR**, by J. R. Miller, D. D.; **THE CULTURE OF MANHOOD**, by Silas K. Hocking; **THE**

**CHRISTIAN IDEAL**, by J. Guinness Rogers, D. D.; **LUXURY AND SACRIFICE**, by Charles F. Dole; **STUDY OF ENGLISH LITERATURE** (an address to young men and women), by William Henry Hudson; **THE GREATEST THING EVER KNOWN**, by Ralph Waldo Trine; **THE FRUIT OF THE VINE**, by Rev. Andrew Murray; **WHAT A CARPENTER DID WITH HIS BIBLE**, by John Franklin Genung.

## Literary Notes

— A volume on Bismarck, by Mr. James W. Headlam, is to be included in the "Heroes of the Nation" series, issued by Messrs. G. P. Putnam's Sons.

— The new edition of Mr. Cable's charming stories which the Scribners have just issued is called the "Tarryawhite Edition," in honor of the author's place in Northampton, Mass., which bears that name.

— The *Outlook* says that Mr. Paul L. Ford has paused in his semi-biographical, semi-historical work to write a novel. It is a story of the American Revolution, and is entitled "Janice Meredith."

— The *Book Buyer* is responsible for the statement that Maurice Jokal's works fill three hundred and fifty volumes, and that they are translated into fourteen languages.

— The real name of "Zack," author of "Life is Life," is Miss Gwendoline Keats. The *Book Buyer* shows an interesting portrait, and "for once," the *Literary World* says, "the author's face does not belie her book."

— Mrs. Harriet Prescott Spofford is preparing for publication through Messrs. Copeland & Day a new volume, "The God-mother, and Other Stories." This will appear in the spring, when the same publishers will also bring out a new volume of poems by Miss Louise Imogen Guiney.

— Miss Murfree (Charles Egbert Craddock) has written a new book called "The Story of Old Fort Loudon." It will be published by the Macmillan Company. Miss Murfree has not exhausted the possibilities of the mountains of Tennessee, and this new story deals with the Cherokee uprising there in 1760.

— "Naturalism and Agnosticism" is the title of the volume containing the much-talked-of Gifford Lectures, which were de-

## Kidney and Liver Troubles, Dyspepsia

"I was always a well man until a few years ago when I began to suffer severe pains in my stomach. At first I paid little attention to them, but the pains gradually grew worse and I felt obliged to do something. I had become quite fully convinced I was suffering from some form of dyspepsia complicated with liver and kidney troubles, and I began taking Hood's Sarsaparilla which perfectly cured me. Since then, whenever I feel all played out I take Hood's Sarsaparilla and it makes me strong and hearty. It never fails to give me relief and comfort."

J. B. EMERTON, Auburn, Me.



livered by James Ward, M. A., LL. D., professor of mental philosophy at Cambridge University during 1896. It will be published this spring by the Macmillan Company.

— *Literature* states that the finest known collection of chained books is that in Hereford Cathedral. It includes about 2,000 volumes, arranged in five bookcases, of which not less than 1,500 are secured by chains three or four feet long, each with a swivel in the centre. A small collection of chained books, long forgotten, has just come to light in the vestry of the church at Sleaford, Lincolnshire.

— The six days' sale of early manuscripts and early printed books, the property of the late Mr. William Morris, realized £10,962, states the *Literary World*. The "Sherbrook Missal," an illuminated manuscript of the early fourteenth century, produced £350; a twelfth century manuscript of the New Testament (Latin Vulgate), £225; and a fourteenth century manuscript of Virgil's "Georgica et Eclogae," £164. The specimens of early typography also commanded good prices.

— Speaking of William J. Clark's book on Cuba, in the *Book Buyer*, Dr. Albert Shaw says: "An intelligent person proposing to visit Cuba would find Mr. Clark's book a most excellent basis of general information upon which to superimpose one's own observations. Every member of Congress, before taking part in the debates that must arise upon the future relations between the United States and the great island which Spain has now relinquished to our oversight and protection, would do well to read Mr. Clark's book, as answering better probably than any other volume the questions, who the Cubans actually are and what Cuba actually is."

— According to the *Literary World* a "Disappointed Authors' Club" has just been formed in Philadelphia, which is composed of only such persons as can produce large numbers of unsold manuscripts. "Successful authors are not eligible for membership, and as soon as a member begins to sell his stories he is regarded with disfavor by the club. All rejected manuscripts are to be read by the writers before the club, and at the conclusion of the reading the literary judgment and the character of the editor who returned them are to be assailed."

## Magazines

— Unusually rich in matter and illustrations is the February number of *Harper's*. "Lieutenant-Colonel Forrest at Fort Donelson" is a thrilling presentation of that unique military character. Julian Ralph writes upon "Anglo-Saxon Affinities." A remarkable contribution is that from Prof. C. A. Young of Princeton upon "The Astronomical Outlook, as Related to the Perfection of Our Instruments and Methods of Observation." "With Dewey at Manila" is particularly interesting, and some facts are given that are entirely new. (Harper & Brothers: New York.)

— Many who read with so much interest Gov. Roosevelt's first chapter on "The Rough Riders" have waited eagerly for the second installment in Scribner's for February. Senator Hoar has a comprehensive contribution, illustrated, on "Four National Conventions." "The Lepers—A Tale of South Africa," by William Charles Sculley, is a thrilling narrative. There is much beside of special interest. (Charles Scribner's Sons: New York.)

— A. Lawrence Lowell discusses, with rare comprehension and mental balance "The Colonial Expansion of the United States," in the *Atlantic Monthly* for Febru-

ary. William James begins a series of "Talks to Teachers on Psychology." Jane Addams writes very helpfully on "The Subtle Problems of Charity." Julia Ward Howe presents the third paper in her charming "Reminiscences" of herself. (Houghton, Mifflin & Company: Boston.)

— The *Missionary Review of the World* for February is filled with fact and inspiration connected with the world's evangelization. The editor-in-chief writes upon "Ch'ang—The Blind Apostle of Manchuria." "China as a Mission Field" is presented by Rev. Harlan P. Beach. The several departments are well sustained. This review is indispensable to those who desire to keep step with the latest mission work and achievements. (Funk & Wagnalls Company: New York.)

— The *Century* for February will be read with unusual interest because it contains General Shafter's account of the capture of Santiago. Lieut. Hobson describes the experiences of himself and his men after sinking the "Merrimac." Paul Leicester Ford writes of "Franklin's Religion;" James L. Hughes of "What Charles Dickens did for Childhood;" and Noah Brooks of "Henry George in California." F. Marion Crawford and Benjamin Ide Wheeler continue their serials. (Century Co.: New York.)

— The *Methodist Review* of the Methodist Episcopal Church, South, for January-February is marked by comprehensiveness, strength and pertinency. The contributions are able, and the editorial departments are well sustained. In the latter the reader is in the grip of a strong and fearless writer. Dr. Tigert is making a review that challenges the attention and thought of Christian scholars of all denominations. (Barbee & Smith: Nashville, Tenn.)

— The *Arena* for January comes to hand upon the 30th of the month, still late in its date of appearing. Rev. B. Fay Mills writes upon "The New Party," and Charles Dudley Warner upon "The Making of Criminals." There is a symposium upon "The Single Tax." Rev. David Utter, a Unitarian minister of Denver, writes upon "The Passing of the Revivalist." This magazine confuses with its novel and crude schemes, fads and enterprises. (Arena Company: Copley Square, Boston.)

— The *American Review of Reviews* for February groups a very large number of current topics under the department "Progress of the World." There are, also, many excellent portraits of prominent men in literature, politics and military life. There are special articles on "Aguinaldo," "The Character of the Cubans," and "The Signal Corps of the Army in the War." (Review of Reviews Co.: New York.)

— "The Invasion of Vulgarity in Music," by Arthur Weld, is a much-needed word in characterization of the offensively popular airs heard on every side. This contribution is worth the price of *Music* for January. There are, however, several other important and pertinent contributions in this number. (Music Magazine Publishing Co.: Chicago.)

## What Did Shakespeare Mean?

Shakespeare never wrote truer words than, "Life of our pleasant vices doth make whips to scourge us." This can only mean that to our misuse of the pleasures of life we owe most of the ills of poor health. Doubly do the words apply to men who, through ignorance, folly and indiscretion, have used up their strength, energy and vitality, and left themselves almost wrecks of manhood. Their condition would indeed be pitiable were it not for the fact that a scientific physician, a specialist in the cure of this class of diseases of men, has come to their relief and made it easily possible for weak and vigorless men to regain their lost vitality and vigor. We refer to Dr. Greene, of 34 Temple Place, Boston, Mass., discoverer of the world famous Dr. Greene's Nervura, as well as other marvelous, strengthening, vitalizing and invigorating remedies, who, notwithstanding his enormous practice and excessive demand upon his time, offers to consult with any sufferer from nervous and physical debility absolutely free and advise and counsel him in regard to his case without charge. This is an opportunity for weak, enervated and exhausted men, of which immediate advantage should be taken. If you cannot call, write to Dr. Greene about your case. Your disease is certainly curable under his wonderful strengthening, vitalizing and invigorating remedies, and you can be cured at home. At least write for his advice and counsel.



**NEW EVERBLOOMING CHRYSANTHEMUM**

PURE WHITE, DOUBLE, AND BLOOMS PROFUSELY FROM JULY TO JANUARY.

A great Novelty. Spring-set plants of this marvelous Chrysanthemum begin blooming by July and continue in great profusion until New Year's or later. Flowers of good size, Chinese type, double, and snow-white in color. Perfectly hardy in the open ground, and may be grown as a garden or pot plant with equal satisfaction. Plants bushy, 30 inches high. No variety can equal it in profusion. Mr. S. F. Duncan, Ohio, the originator, says that the plants in his garden have always begun blooming by July 4th and are perfectly hardy any winter without protection. In pots it seems to bloom at all times of year, furnishing an abundance of magnificent white flowers. Price of strong plants by mail, guaranteed to arrive in good order, 25c. each; 3 for 50c.; 7 for \$1.00.

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## THE CONFERENCES

## MAINE CONFERENCE

## Lewiston District

**Mechanic Falls.**—On New Year's Sabbath, while the morning service was in progress at the church, fire was discovered between partitions in the parsonage. The pastor's wife and infant child were assisted to the home of a neighbor; careful hands removed all the household goods to the vestry of the church, without loss or injury to any article; while the village firemen speedily extinguished the fire, not without damage by water and flames to the house. The insurance company has already paid \$247 to cover loss, and repairs are in progress. Meanwhile the pastor and family make their home in a commodious house nearly a mile from the parsonage. From this new home, on Jan. 21, was borne the tiny form of the infant son, Wilbur Davis Hamilton, who passed into the larger life, Jan. 19, after only five weeks' sojourn upon earth. In all their trying experiences the pastor and family have received multiplied tokens of love and esteem from church and community. Church work is well sustained; extra meetings with good results have been held, and progress has been made in spite of difficulties.

Rev. A. W. Waterhouse finished his earthly course at Mechanic Falls, Jan. 19, in the same hour that his infant namesake passed from life. Mr. Waterhouse had been failing in health rapidly for several months. His end was peace. Brief services were held at Mechanic Falls Saturday morning, Jan. 21. A more public service was held at Newfield the following day.

**Minot** is in care of Rev. A. Hamilton, of Mechanic Falls. Congregations have greatly increased, and a new spirit of courage and expectation is manifested.

**West Paris.**—Rev. R. S. Leard and wife observed, virtually, three Christmas days, with appropriate exercises, at Greenwood, West Paris and North Paris. Special revival services have been held at Greenwood, to be followed by similar services at West and North Paris. Mr. Leard and his family are greatly appreciated, and their return unanimously desired.

**Locke Mills.**—The experiment of having a resident pastor here is not as successful as we could wish. Business is comparatively dull; several members have removed; the community is no longer united in the support of Methodist services; hence the outlook is not encouraging. Under these difficult conditions the pastor evidences patience and persistence which, we trust, will ultimately win.

**Andover.**—The pastor has had a three weeks' midwinter vacation, but has now returned determined to hold the fort until the end of the Conference year.

**Rumford and Dixfield.**—Rev. Wm. Graham, the Kent's Hill student who supplies this charge, has recently paid a visit to his home in Canada, from which his father has recently passed away. In a recent visit to Rumford Centre we were delightfully entertained at the home of Merritt Newell Lufkin, whose father, Joseph Lufkin, a local preacher, fifty years ago was the only regular subscriber to any periodical in his locality. He took ZION'S HERALD, successive issues of which were read by nearly every family in the neighborhood.

**North Auburn.**—The health of the pastor, Rev. W. H. Barber, has improved somewhat under the labors of the year. On Dec. 31 was held an interesting service at the church. Dinner was served at one o'clock, after which was held an enthusiastic prayer and testimony meeting continuing nearly two hours. If every church dinner and supper could be followed by such a religious service, true Christian sociability would be greatly increased.

**Buckfield.**—Largely by the efforts of the pastor a new carpet has been purchased and laid. The pulpit chairs have been upholstered anew. The social service Sunday evening is well attended and the interest therein is good.

**Oxford and Welchville.**—The work here is well sustained and the return of the present pastor is desired.

**Empire and South Auburn.**—Extra meetings have been held at each church in the charge, the presiding elder assisting several days at South Auburn. At the quarterly conference, Jan. 21, it was voted to repair and remodel the church at

Empire according to plans already presented by the pastor, provided a sufficient amount of funds can be secured in subscriptions before the work is begun. This old historic church edifice ought not to fall into decay for lack of the few hundred dollars needed to put it in good condition. Mr. Rich has recently purchased an excellent stereopticon with views upon Cuba and the Spanish war and is now prepared to give an instructive lecture before Epworth Leagues or other societies. The presence of Rev. J. W. Smith and Rev. W. H. Gowell is an inspiration and help to the pastor.

The gripe has embarrassed church work in nearly every charge, congregations having been noticeably reduced thereby. Nevertheless, brethren, endeavor to be ready with a complete report next April. Circulars have been sent to every pastor advising an Easter day concert for missions. We trust Lewiston District will make a good record in every department of church work.

JUNIOR.

## Portland District

**Hollis.**—A fine choir of young people furnishes the music at this church. On a recent Sabbath evening more than one-half the congregation of fifty consisted of young men.

**Kennebunkport and Cape Porpoise.**—The Christmas trees were very fruitful in cash and other presents for the pastor and wife. A bountiful supper for poor children was served at "the Port."

**Saco.**—The Baptists, Free Baptists and Methodists have held union services for three weeks. The attendance on the part of church members has been very large in spite of the prevailing sickness. Several conversions are reported. Our church has taken a policy of \$7,000 with the Church Board of Insurance. At the fourth quarterly conference one committee gave a written report, and the other committees are doing good work. This is the first instance of a written report from a committee in the experience of the present presiding elder. All the churches will doubtless soon follow this good example.

**West Scarborough.**—A Junior League and a home department of the Sunday-school have recently been organized and are in very successful operation. The people desire to retain the present pastor, Rev. W. Canham, as long as he is willing to remain.

**Biddeford.**—This church is in the midst of a gracious revival. The pastor has been assisted by Rev. J. Folsom and wife, but is now working alone. At the present time—Jan. 30—the extra meetings have been running for four weeks. Forty-six have been at the altar as seekers, and several backsliders have been reclaimed. A children's class has been started, which is one of the most hopeful results of the meetings. Another natural outcome has been a largely increased missionary collection.

**Alfred.**—New life has come to this old church. Capt. Clapp and his workers, who had such success at Pleasantdale and Yarmouth last year, are helping the pastor, Rev. T. C. Chapman, for about two weeks. Over forty have started in the Christian life, most of them giving good evidence of conversion.

**Pleasantdale, Elm St.**—At the annual "experience meeting" \$100 was handed in for the new church. Three hundred dollars more is needed at once to prepare the vestries for opening. Has some steward of the Lord a hundred dollars to rejoice the heart of this overworked pastor? Send in the Church Aid collections at once also. E. O. T.

## Augusta District

**Hallowell.**—Rev. D. E. Miller and wife received a very beautiful parlor lamp and other presents at Christmas. A sum of money was given for the benefit of the Sunday-school library by Miss Clark, aged 91. Mrs. Eliza Lowell recently died at the age of 94. She was a native of Hallowell. Her father came here when it was a wilderness. She has been very generous to the city, having donated \$10,000 or more to the public library, and \$20,000 for a new City Hall. This hall is built of granite and Milwaukee pressed brick, and is a fine specimen of architecture. She made generous bequests in her will in addition to the above. An improved system of water-works has been put in, and public drinking fountains have been donated.

**Mercer.**—The presiding elder assisted the pastor, Rev. H. S. Ryder, in special services during

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any. When she got up she would say that she was more exhausted than when she retired at night. She had a terrible deathly sensation worse than any pain she ever suffered. Her stomach and digestion were bad, for she was completely prostrated. We saw Dr. Greene's Nervura blood and nerve remedy advertised and determined to try it. She is now a healthy woman, able to do her ordinary work, with good digestion, good sleep and is cheerful. This is what Dr. Greene's Nervura has done for her. I will cheerfully answer any questions in regard to my wife's cure."

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the Week of Prayer. The weather was intensely cold, and the gripe prevailed to an alarming extent; but God was with us, and His cause was strengthened.

**Solon.**—Here, also, the gripe was much in evidence. Congregations are good, and class-meetings are well sustained. There was a unanimous request for Rev. T. Whiteside's return.

**Bingham, etc.**—Rev. B. V. Davis is abundant in labors. Rev. T. Whiteside and Rev. C. W. Dane assisted the pastor in services at Mayfield and Brighton. The new peg factory and novelty works are located in Bingham and not in Brighton. This industry promises to be a great benefit to the town. We think two men will be needed for this field another year.

**North Anson and Embden.**—Rev. J. E. Clancy has secured six new subscribers for ZION'S HERALD. This is a most creditable showing under the circumstances. One of these, a very intelligent man, said Dr. Elliot's address was worth a year's subscription. Ten have joined the church in full and 14 on probation, and 14 have been baptized during the year. The amount received on salary and for benevolences is considerably in excess of the usual. Mr. Clancy's return was requested.

**Madison.**—The pastor, Rev. F. C. Norcross, wife and child have had quite a touch of the gripe. The church here has had an excellent growth during the present pastorate. This is the only appointment on the district that expires



next spring by limitation. But he will not be alone in the moving business.

*Personal.*—Judge H. K. Baker, of Hallowell, fell on the ice and broke his hip recently.

Mrs. R. B. Dunn, of Waterville, now 84 years old, is nearly helpless, but is not suffering much. She has the best of care, and with a bright hope she is waiting her call to come home.

Hon. J. W. Bradbury, of Augusta, is our near neighbor. He is 96 years old. Among his classmates in Bowdoin College were Longfellow, Hawthorne, Abbott, Cheever, Cilley, Hale, etc. They were graduated in 1825. He is the last of a class of thirty-eight. He was in Congress from 1847 to 1853. He talks most interestingly about his acquaintance with Henry Clay. He is a remarkably well-preserved man. A. S. L.

## NEW HAMPSHIRE CONFERENCE

### Dover District

*East Kingston.*—This society has had an excellent year. Congregations are good. Rev. C. W. Martin finds an appreciative people. In providing pew-racks, psalm-books and hymnals \$30 have been expended.

*Greenland.*—Dover District will hold its third Preachers' Meeting for the year with this church, Feb. 13, 14. A fine program has been prepared. Dr. Chapman will read a paper by special invitation.

*Lawrence, St. Mark's.*—Sunday morning, Jan. 29, Rev. W. S. Searle preached a fine missionary sermon. In the evening the Sabbath-school gave a very instructive missionary concert, which was enjoyed by a good congregation, including the writer. EMERSON.

### Manchester District

*First Church, Manchester,* is represented as unanimously desirous to retain the services of Rev. C. W. Dockrill for another year, and the pastor's wife seems to be as heartily appreciated in this charge as he is, which is cause for gratitude.

The Protestant Episcopalians are now opening a mission about two minutes' walk from our church, and inviting our young people to come into the service of the true church. The effect upon denominational comity remains to be seen, but this writer is reminded of some history, not yet very ancient, when in this same diocese a missionary took the liberty to announce "church service" in the Methodist Episcopal house of worship on Sunday morning at the usual hour of service. I guess those good people are "expansive imperialists."

A very pleasant episode in the quarterly conference at East Manchester was the announcement by Alfred S. Lamb of the gift by himself to the trustees of bills due to him amounting to nearly \$300; and also that another of the long-time supporters of the society, Luther Proctor, to whom about \$50 were due, surrenders his claim in favor of the society. A unanimous rising vote was taken in expression of gratitude to these good men.

During Mr. Dockrill's pastorate of two years about \$360 has been expended in the improvement of the parsonage, making it now a very comfortable home for a Methodist pastor, while superannuates Coult and Taggart, residing near, make it clear that such relations can be capitally enjoyable all round.

*Trinity Church, Manchester,* recognizes Rev. A. B. Rowell's announcement that a change of pastorates will be profitable at the coming Conference session, and is anxious for the best man as his successor.

*St. James.*—The quarterly conference, being fully attended, expressed hearty appreciation of the services of Rev. C. Byrne, and will seek his continuance for another year. A vigorous effort is being made to clear up the old bills brought over from last year, amounting to something over \$250, and with hope of success by united sacrificial giving.

*Lebanon* expects Dr. Hall to go at the year's end, to the Pacific coast probably, and is anxious for the best man possible as his successor on the charge. We are glad to learn that good workers East and West appreciate our "cedar shades" and long to enter the vineyard with us, but with so many good men and true at home we can only say that we gratefully appreciate the readiness of our brethren, and when we have need shall

remember these willing workers, and if they are still available call for them.

*East Deering* has but a handful of church members and the people are sparsely distributed throughout the community, but the number of churchgoers has largely increased during Pastor Matthews' administration and all heartily desire that he may continue to labor among them. Nearly forty-five has been the average Sunday attendance this Conference year since last May—a remarkable increase from the traditional score, more or less, oftener less. The key to the situation in our country charges would probably be found by good honest hard work every day for God and human souls, and only as we pastors thus engage shall we avoid utter desolation of Zion.

All our people should be prepared to receive Dr. Knowles, financial agent of Tilton Seminary, who wants your pledges by bequest or otherwise for the Twentieth Century. Thank-offering of \$200,000 endowment for the Seminary. One half the amount is already pledged, contingent upon securing the balance, so please hurry up the rest of it, that we may have a chance to raise a twenty thousand dollar domestic missionary fund, income to be a perpetual help to the Hard-scrabble regions in our Zion. We have a few places in which to be a pastor requires sacrificial consecration, but the men are not lacking to undertake and do the work to which God may call them.

We are still developing in this district genuine workers, and during the last six months *South Stoddard, Washington* and *North Canaan* have been reported as places in which the seed of the kingdom carried by these messengers has brought forth fruit unto holiness.

The recent calls issued by ZION'S HERALD to our people to arouse to the issues of the hour should stir us all to work and win, since, as one of our file leaders says in a circular note, "The fight is on, we are in it, and must win." There-

fore watch, work, wait and pray until the Master issues our discharge. SIMON.

### Concord District

*Lancaster.*—Conference at Lancaster and big fires are somehow associated. When the brethren gathered in 1878 for the annual session a great fire occurred that destroyed thirteen buildings. Many of the preachers had a chance that night to show their heroism by aiding as fire fighters. Now as we are preparing again for the Conference, after twenty-one years, a great fire sweeps over a portion of the same territory and sends up in smoke over \$50,000 worth of property. It is a hard blow, but they are full of pluck in the north country, and by the time the Conference opens they will likely have new buildings well under way.

*Rumney.*—This charge has suffered a most serious loss in the death of Freeman Collins, who was stricken at his post of duty, Sunday evening, Jan. 15, and died early the next morning. He had offered prayer in the evening prayer-meeting and later arose to give his testimony. While speaking he was stricken with apoplexy and immediately became unconscious. Before daylight the next morning his spirit had taken its flight. Looking at it on the human side, it is one of the greatest afflictions that could befall this society. He was the chief man of the society in all ways, and who shall take his place is a question of great importance. Rev. A. L. Smith was present to conduct the funeral service.

*Milan and Dummer.*—Rev. Willis Holmes is the hard-working pastor on this field. He has more calls for outside labor than he can respond to. If it were possible, he could now be away six weeks in evangelistic work. During the two and a half years he has been here he has baptized and received on probation about 125 persons. The people were glad to give him a unanimous invitation to return a fourth year.

*Stark and West Milan.*—Rev. C. J. Brown is do-



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Let us say here that the fact that you saw our Mantel Exhibition last spring has no bearing on the present exhibition. We have changed our stock almost completely since then. The mantels we are now displaying represent the labor of the factory in summer, when ordered work was light and the new designs could have careful attention.

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ing faithful work on this charge, and his return is unanimously asked for. His field is a large one—about sixteen miles from end to end. About 240 families make up the visiting list, probably half at each place. The pastor has visited fully two hundred of these, and will the others as soon as he is able to find the time. Just now many of the men are in the woods and will not be out until the snow leaves. Then will come the financial harvest. A seven-mile ride in the first hours of the morning, with the mercury 18 degrees below zero, behind the fleet-footed roadster of Mr. Brown, brought us from Stark to Grovelton for the early train. It was not a specially comfortable morning to be out, but we did not suffer, and once in the cars we thought no more of the extreme cold.

**Easter and Missions.**—A missionary letter has been sent to every pastor and superintendent on the district, calling special attention to the Easter gatherings. It comes this year on April 2. We hope every Sunday-school will plan to observe the day as the missionary secretaries suggest, take an offering for missions, and report to the presiding elder the morning of April 3. It is possible for Concord District to make an advance in this matter. Let us do it. The district secretary, Rev. T. Whiteside, is very much interested in this matter, and will aid in any way he can. Then, also, Rev. R. E. Thompson, of Jefferson, has a large chart that he will be glad to loan to any preacher who will send for it and use it in taking his regular collection. Use all means, brethren, and let us come to the first class with every charge. While you push the missionary collection, do not neglect the others.

**Missionary Debt Money.**—If possible, let all subscriptions for the missionary debt be paid at once, and sent to the Mission Rooms at New York. They must not be reported with the regular collection at Conference. If they cannot be paid until that time, they must be reported separately, and paid to the Conference treasurer apart from the regular offering. Money that goes into the regular fund cannot be applied on the debt.

**Personal.**—Rev. L. R. Danforth is at work on the preparations for the coming Conference. It will be a pleasure to all to know that Bishop Vincent expects Dr. O. A. Curtis of Drew to be present and lecture each afternoon.

Rev. E. O. Clough and family have all been down with the prevailing epidemic, but are now improving.

Rev. A. P. Reynolds, of West Thornton, is recovering from a very severe attack of the grippe.

The pastor at Ashland is not Rev. T. A. Dorion, as our notes said last week, but his worthy son, Rev. E. C. E. Dorion. Our greater familiarity with the father from the association of nearly eight years, is no doubt the cause of the mistake.

B.

## VERMONT CONFERENCE

### St. Albans District

**Swanton.**—On Dec. 4 a four weeks' series of revival meetings closed. The pastor was assisted by Evangelist I. T. Johnson, of Douglas, Mass. The meetings were helpful and successful. There were over one hundred seekers for pardon, and most of them professed to be converted. Afternoon Bible readings were given on "Perfect Love" by the evangelist, and a number claimed the blessed experience. The church in general was much quickened. The pastor, Rev. S. H. Smith, writes: "We found Mr. Johnson, as we expected, a man of God, willing to spend and be spent in the Master's service. In doctrine he is a true Methodist, rightly dividing the word of truth, and giving to each their portion of meat in due season. As a result of the meetings, between fifty and sixty have been taken on probation. Others have been formed into classes."

**Morrisville.**—Our church in this place is moving along in a fairly prosperous condition under the pastoral care of Rev. M. S. Eddy. The Sunday-school is flourishing with a membership of 262. A choice lot of table linen and silverware has been purchased by the Ladies' Aid for use at their monthly gatherings.

**Binghamville.**—The pastor, Rev. Hart S. Fuller, more than usually abundant in labors, finds compensating joy in seeing the work here prospering in his hands. Repairs on church property are finished. The interior is greatly improved and beautified at an expense of \$250. The spirit of revival prevails on the circuit. A goodly number have been converted, and 8 have been received

on probation. Others are to follow. The good people paid the pastor's expenses to visit his parental home in New York city, for Christmas and New Year's, and have presented him with a fine fur coat.

**Bakersfield.**—Successful revival services have been in progress for three weeks. The pastor, Rev. J. S. Allen, had the help of a lady evangelist. A Junior Epworth League was recently organized. There is a quickening and deepening of spiritual life among the membership.

**Alburgh Centre.**—The pastor, Rev. X. M. Fowler, finds himself \$50 richer as the result of an oyster supper, Jan. 19.

**Waterbury.**—Rev. L. K. Willman, pastor, was remembered Christmas by \$15 in cash. All departments of church work are, so far as we can learn, moving on pleasantly.

**West Enosburgh.**—Revival services of an interesting character have been held for several weeks in this place. The grippe took hold of the pastor, Rev. E. T. Brush, and his mother after the first evening, and made them prisoners with the probability of their belonging to the "shut in" band for a while yet. The services have been carried forward by members of the church giving "Bible readings," and neighboring pastors preaching occasionally. Some fifteen or twenty have professed conversion.

Since writing the above, with painful emotion we now have to record that yesterday (Thursday, Feb. 2) at 4 o'clock in the afternoon, Mr. Brush entered into rest. He fell asleep in Jesus, with a smile of holy peace and joy on his countenance, in the sure hope of everlasting life. Mr. Brush was a capable, gifted man, an excellent preacher and a man of God, loyal to Christ, and loyal to the Methodist Episcopal Church. He was loved by his people and all who knew him. It is difficult for us to realize that our cherished friend and brother is really dead. We cannot "make him dead." And he is not dead! He lives with spirits redeemed and immortal, washed in the blood of the Lamb. Only thirty-six years old, his death seems premature. But the Lord has seen fit to remove him from labor to reward. His work is done. We know not when the end of earthly opportunity and labor shall come to us who write and read these lines; but if we be found faithful, the end will be peace whether it come soon or late. The bereaved mother has suffered a great loss. May the God of all grace comfort her heart! We commend her to the prayers of God's people. Funeral services were held in the church at West Enosburgh, Saturday, Feb. 4, at 2 P. M., Presiding Elder Sherburn having charge. A number of the ministers of the district were present. His burial was in beautiful Greenwood Cemetery, New York city.

**La Grippe is king.** So it would seem, at least, from the almost universal prevalence of this persistent, troublesome malady. Mr. Editor, did you ever have it? If so, you know how it takes all the sap, life, and juice out of a man. It grips the muscles and the bones as if it would squeeze all the marrow out of them. It makes one's heart ache, dries up the brain, and renders the soul-spirit torpid. It gives a man the "I don't care" feeling, makes him stupid, listless and indifferent. This has been the prevailing trouble up here for some weeks past. I would not miss the mark if I were to say that fully one-third of the people had suffered from it more or less. Among its latest victims, we learn, is our wide-awake presiding elder, Rev. L. Olin Sherburn,

and his beloved family. We hope in this case the grip may soon be relaxed. Many cases have developed into pneumonia, and many people have died.

Presiding Elder Sherburn spent Sunday, Jan. 92, in Northfield, Montpelier District, preaching morning and evening for the Congregationalists. The Methodists closed their place of worship and joined with the Congregationalists in the evening service. The people of Northfield were given some wholesome truths and sound doctrine. From reports they received it and heartily enjoyed our elder.

CREAMER.

### Montpelier District

**Chelsea.**—The grippe is nearly epidemic here, yet Pastor Allen is planning for a series of meetings soon.

**Wilmington.**—A church debt of over \$400 has been raised through the efforts of Mrs. Mary A. Morgan, widow of the late Rev. Richard Morgan, twenty-five years the secretary of the Vermont Conference. This is the first money, as far as is known, to be reported to the credit of the Vermont Conference on the Twentieth Century Twenty Million Dollar Fund. Pastor Farrow and family have been placed *hors du combat* by wrestling with the grippe. Chas. D. Spencer is our leading layman here, and a royal man he is, loyally standing by and supporting every interest of the church. The Harris will contest, by which the Wilmington church and the Conference may profit, makes some progress, being in charge of Hon. O. E. Butterfield, an efficient brother-in-law of the church.

**Ludlow.**—Horace Hemenway, at whose house Bishop Merrill was entertained during the Conference here, and who was the personal friend of many eminent Methodists, recently passed away. A little before his death he was baptized by Pastor Jump of Saratoga, as he was visiting there at the time. The funeral was attended by Rev. A. J. Hough, a former pastor, assisted by Rev. J. E. Badger, the present pastor. The sacraments of baptism and the Lord's Supper were recently administered to a young man dying of consumption. In the eucharist members of the Baptist and the Episcopal churches united with those of the Methodist in the observance of the Lord's death. It was a most solemn occasion. Pastor Badger and wife have been having a tussle with Monsieur La Grippe.

**Putney.**—The Methodists here are a unit in emphatically requesting Pastor Bennett for another year. Some good finance must have been done here, for the reports showed money in the treasuries of the Epworth League, Sunday-school and Ladies' Aid Society.

**Athens.**—Eleven have been baptized and taken on probation the last quarter. It is expected that several others will come soon. Rev. M. H. Smith is the pastor.

**South Londonderry.**—Revival meetings are now being held, Pastor Evans being assisted by Evangelist Walker, who gives "chalk talks" and draws large audiences.

**Woodstock.**—Preparations are being made for the Gillam revival meetings, Feb. 18.

RETLAW.

## EAST MAINE CONFERENCE

### Bangor District

**Fort Fairfield.**—Rev. E. V. Allen, the pastor, has held revival meetings about twelve weeks,

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with some excellent results, but has been much worn thereby. His people insisted that he take a rest. Three weeks with friends in Eastport have done much for him, and he returns much benefited. He is greatly beloved by his people and by the community and is regarded as an able and conscientious minister of Jesus Christ. His salary is paid to date and other finances are well looked after. We are confident that all claims will be met by this society this year.

**Monson.**—A letter from the pastor, Rev. H. G. Bolvie, states that he and his wife have been seriously sick, but are improving; the work goes right on, and the brethren say they are having most blessed meetings. A good work is being done here among and by a self-denying and faithful people. The letter concludes with, "I have just sent away \$124 on our debt, leaving \$125 to be provided for." Benevolences are all right here.

**Presque Isle.**—This charge is large, but Rev. I. G. Cheney is pressing the work and succeeding. A steady improvement has been manifest from the beginning.

**Monticello.**—Rev. F. H. Osgood is enjoying his work on this charge, and he is greatly enjoyed by his people. An able preacher and a good man.

**Limestone.**—The pastor, Rev. D. R. Pierce, is meeting with phenomenal success on this charge. His wife has been a great help and inspiration to the people, until, overworked, she was laid aside for a time. We trust she will soon be restored. There are great congregations, and all departments of work are well up, with finances complete. Full apportionments are assured here.

**Caribou.**—A day with this pastor, Rev. W. A. McGraw, and the people was greatly enjoyed. The tide is rising. The people are preparing for, and expecting, a large and profitable meeting of the Ministerial Association and Epworth League Convention, Feb. 13-15. Let all the brethren rally to this meeting and each Epworth League send its full quota of delegates.

**Easton.**—The people of this church are greatly encouraged—debt off, parsonage materializing, and meetings increasingly interesting. Congregations are good. Rev. J. W. Hatch, the pastor, has held several weeks of revival meetings with good results. The Sunday-school and Epworth League are flourishing, and the Sunday-school library has been replenished. Benevolences are all assured on this charge.

**Mars Hill and Bridgewater.**—The church is completed at Mars Hill, and most of the subscriptions have been collected to pay bills. Rev. G. J. Palmer now turns his attention to Bridgewater, where he is making preparations for a new church. Things must move where sufficient energy is applied.

**Guilford and Sangerville.**—Solid lumber here. The work prospers and the workers are rejoicing. Rev. D. B. Dow, the pastor, is making a good record as he closes his second year with this people.

**More and Smyrna.**—Good reports come from this charge. A faithful pastor, Rev. W. F. Campbell, is doing a good work which will stand when he is gone.

**Patten.**—This charge always affords a good report. A grand, royal and loyal people who stand by their pastor always, and a faithful pastor, make things move. Rev. G. H. Hamilton is greatly enjoying his pastorate here. E. H. B.

#### Rockland District

The Christmas anniversary was generally observed by our Sunday-schools. Trees, ships and windmills were laden with presents too numerous to mention. All our pastors and their families were generously remembered. Rev. T. J. Wright, of Waldoboro, in addition to several presents from his society, received a cash gift of \$100 from Capt. Comery and family.

The Week of Prayer did not pass unobserved. Profitable union services were held in several places. Why not? It broadens Christian fellowship, it increases esteem for sister denominations, and impresses the community with the unity of Christ's Church.

Revival meetings are being held, where sickness, broken weather and bad traveling will permit. The grippe seems to be the ruling power in some places. However, conversions are reported. Benevolences have been quite largely raised during the favorable season of the year, yet there is much to be done the coming weeks. In less than three months we must face the record of the Conference year.

Easter will be observed as missionary day. A circular letter has been sent to each pastor and superintendent. W. W. O.

#### N. E. SOUTHERN CONFERENCE

##### Providence District

**Mansfield.**—During the month of January the pastor, Rev. E. F. Studley, gave an interesting series of sermons on the spiritual life. Some of the topics were: "From Slavery to Dominion," "Spiritual Instinct," "From Creeping to Flying." On Jan. 25 the pastor gave his lecture on "The Yankee Nation," under the auspices of the Ladies' Social Circle. This very popular lecture has been given twice in Providence and in several other places. It is booked for other courses. Epworth Leagues would do well to secure this bright lecture. It might be out of place not to mention that this church made the pastor at Christmas the present of a handsome purse of money.

**Providence, Wanskuck Church.**—In the course of lectures arranged by the pastor, Rev. Robert Clark, a specially interesting lecture was given by Rev. J. H. Newland on "Plymouth and the Pilgrims." Mr. Newland when pastor at Plymouth had opportunity to gather much interesting data which he is able to give in an instructive and highly entertaining manner.

**Providence, Asbury Church.**—The librarians of the Sunday-school, Mrs. G. E. Baker and Miss Marion Cooper, have eliminated all material that merely littered the shelves, and have secured from O. R. Magee an elegant assortment of Sunday school literature. Our publishing house in Boston is unexcelled in the ability to furnish an up-to-date library.

**Pawtucket, Thomson Church.**—The fact of no report appearing is no evidence of a lack of activity. For in addition to the regular work many special occasions are planned and carried out by the enterprise of the church. Since the last report in the fall among the events of special interest was the coming of Bishop Joyce to visit the church. The pastor, Rev. W. Lenoir Hood, was a former parishioner of the Bishop. Following the visit of the Bishop special revival meetings were held, conducted by the church, and with blessed results. The winter holidays were filled with crowning events. The Sunday-school gave an enjoyable hour to the children with the ever-welcome tree laden with gifts. The Christmas concert was conducted by the Juniors under the direction of Mrs. Hood, the pastor's wife, who is superintendent. Also the Juniors gave a Christmas turkey dinner to some eighty of the less favored children of the church. A dear father in the church, almost a hundred, was present by special invitation and returned thanks for the boys and girls. At the last quarterly conference reports showed that during the present pastorate the property had been much improved and no debt remained. New methods have been introduced and the children have been organized, the roll showing a membership of 75. The Epworth League has been active and helpful. At the quarterly conference the pastor informed the people and the presiding elder that it was his desire to enter another field. The members bore record to the elder of his faithful and efficient labor both in pulpit and in pastorate. Much work is planned for the coming weeks. Under the direction of the choir "The Columbian Concert" will be given, Feb. 8. A series of Sunday evening ad-

dresses on historic characters, beginning with "Paul the Peerless," is to be given by the pastor. The benevolences are far in advance of last year.

**Brockton, South Street.**—A series of special Gospel services were held here by the evangelist, Rev. L. B. Greenwood, during January, and resulted in a number of conversions. The pastor, Rev. O. W. Scott, reports about 25 probationers. Mr. Scott is one of the vice-presidents of the Brotherhood of the Methodist Episcopal Church.

**Providence Methodist Social Union.**—At the meeting on Feb. 1 Rev. A. B. Kendig, D. D., pastor of St. Mark's Church, Brookline, gave a lecture on "Methodism—Historically Interpreted."

**Providence, Mathewson St.**—Miss Clara Cushman spoke in the interest of the Woman's For-

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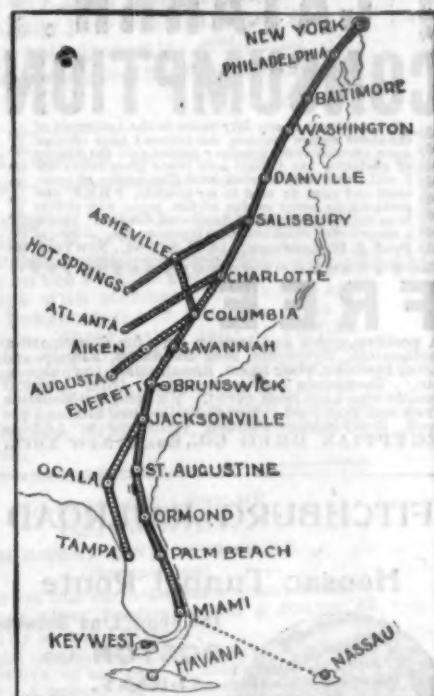
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eign Missionary Society, Sunday evening, Feb. 5. Her subject was "China."

**Providence, Broadway.**—The quarterly meeting of the Woman's Foreign Missionary Society was held in this church on Monday, Feb. 6, at 3 P. M. Miss Clara Cushman addressed the meeting. There was special music and an afternoon tea.

**Providence Ministers' Meeting.**—The paper of Rev. W. H. Butler, of Portsmouth, R. I., Jan. 30, on "The Task of the Modern Preacher," was a thoughtful essay on the conditions which confront the preacher and a study upon the best way to meet those conditions. His positions were tentative and offered for critical review.

KARL.

#### Norwich District

**Willimantic.**—Mr. Henry C. Hall, for twenty-five years a faithful member and supporter of this church, passed on to his reward, Jan. 17. He was widely known, especially to the frequenters of the Willimantic camp-ground, where he had conducted the grocery store for a number of years. He will be greatly missed by his associates both in church and business circles. A deep and healthful religious interest makes glad the heart of pastor and people. Some fifteen persons have recently sought the Lord in the regular services. The pastor, Rev. L. G. Horton, is deservedly popular, and is reaping the fruit of his faithful labor.

**South Manchester.**—Here, also, a gracious revival is in progress, in which some of the most remarkable conversions in the history of this revival church have taken place. Sunday, Jan. 29, 22 united with the church on probation, of whom nineteen were heads of families, including seven husbands and their wives. The entire church and community regret the necessity

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which must soon remove the beloved pastor, Rev. J. S. Wadsworth, who is completing the fifth year of his very successful pastorate. One important fruit of the revival interest has been the subscribing of nearly \$1,000, to pay off an old indebtedness and to cover all bills to the close of the year.

SCRIPTUM.

### NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—Monday, Feb. 6, Prof. Geo. A. Coe, of Northwestern University, read a paper upon "The Uses of Imagination in Oratory." It was enthusiastically received.

Monday, Feb. 13, the New England Methodist Historical Society holds its anniversary at the hour and place of the Preachers' Meeting, and Dr. N. T. Whitaker is to deliver the address on the occasion.

#### South District

**Boston, Tremont St.**—The revival services for the past five weeks have been of deep interest and most profitable. Miss Cassie L. Smith, of Ocean Grove, has been assisting the pastor, Rev. Dr. J. D. Pickles, and has proved a most valuable and acceptable worker. Her addresses on the subject of Christian holiness have been Scriptural, Methodist and luminous, and have been of great service to hungry and seeking souls. Her personal work in the altar services has been of great value. The meetings have constantly deepened in interest, and will be continued by the pastor with the aid of local talent. Bishop Mallallen preached on Wednesday evening, Feb. 1, a most stirring and stimulating sermon, and believes we are on the eve of a glorious work of grace and ingathering.

**West Medway.**—There has been some prosperity in this charge during the last four months. At Christmas an exercise called "The Christmas Messengers" was given to a well-filled house with great acceptance, followed by other Christmas exercises. Then came the unloading of a beautiful tree. Among the recipients were the pastor and family. A sum of money and two well-laden tables found a place in the parsonage. One of the tables was furnished by the Ladies' Aid Society, the other by the Junior League. Since the first of January two officers of the Salvation Army have been with this church for a week—Major Marshall and Capt. Core from the headquarters in New York. Beautiful, in spirit and efficient in labor, they were a great blessing to the church and gave an uplift to the whole community. Several were hopelessly converted. Peace and harmony prevail. Rev. E. A. Howard is pastor.

**Worcester, Park Ave.**—The recent visit of Presiding Elder Mansfield was a fitting supplement to the energetic work here for the last few weeks. The quarterly conference disclosed a healthful condition.

**Grace.**—The music, under the direction of Miss Gertrude March, is of a very high order. On Jan. 22 the delayed Christmas music was given, and was delightful. Rev. W. J. Thompson also gave his postponed sermon prepared for that day—a very able effort.

**Laurel St.**—Pastor H. H. Paine is out after his severe attack of neuralgia, but he carries his head very carefully. He hopes to attend to his duties hereafter. Rev. Alonzo Sanderson preached for him Sunday, Jan. 22.

**Trinity.**—If all the churches could wipe out arrearages as they were made to disappear here last Thursday night, this would be a happier city. The affair was undertaken at the regular church social. Of course pains had been taken to have the soil well harrowed and ready for the seed when the evening came. Then, after partaking of a bountiful repast, the five hundred good people present proceeded to the more important work of raising the deficit. Jos. K. Greene, Esq., was master of ceremonies—a place, by the way, which he seems to have pre-empted, and no one could fill it better. An hour's discussion followed on the subjects, "Are we benevolent?" "Have we esprit de corps?" and "Are we social?" The speakers were Messrs. A. B. F. Kinney, Edward B. Huey, W. D. Chase, John Legg, Miss Katherine E. Smith, and Rev. Geo. W. King, pastor. After the speeches and a song by Miss Bessie Legg, a complete settling forth of the situation was made by John Legg, and it did not take long to raise the \$2,100 needed. Would that all our organizations could do as well!

**Leicester.**—This church is sadly afflicted in the death, Jan. 21, of Francis A. Fales, treasurer of the society. Fifty-six years old, he was a tower of strength to the church. He was buried the 24th, Rev. Alonzo Sanderson officiating.

**Cherry Valley.**—Sunday night, Jan. 22, W. R. Conant, of Boston, made a cheerful variation in Sunday services by giving an excellent stereopticon exhibition.

QUIS.

#### North District

**Trinity Church, Charlestown.**—Since the watch-meeting revival services have been held every evening excepting Saturdays. The pastors, Revs. R. F. Holway and N. B. Fisk, have preached alternately. The Brotherhood of St. John have rendered most efficient service, while all the members of the church have heartily co-operated. Nearly fifty have risen for prayers, a large number of whom give good evidence of a change of heart. Sunday, Feb. 5, was observed as memorial day. Rev. N. B. Fisk read a brief memoir of all deceased members, and Rev. R. F. Holway delivered an appropriate address. The following members have died during the year: Rev. William Nast Brodbeck, Mrs. W. N. Brodbeck, Mrs. Lydia F. Hill, Charles U. Wood, John H. Burnham, Mrs. Elizabeth Green, Mrs. Martha Washington Eldridge, Mrs. Eliza Rich, David Logan, Richard S. Starks, Mrs. Abbie Wheelwright, Mrs. Francis E. Oxtan, Miss Sarah A. Johnson, and Mrs. Jane M. F. Collins.

**Graniteville.**—The Conference year has been a very successful one for this church. The church edifice and parsonage have been painted, and the society is in a better financial condition than for years. Special meetings were held nearly every night in January, conducted by the pastor, Rev. F. B. Harvey, assisted four nights by Dr. L. B. Bates. Within a month 21 persons, a goodly portion being heads of families, have been received into the church on probation.

#### East District

**Lakeside, Lynn.**—This church is making fine progress. While twenty-one months ago there were but 15 members, there are now 45 in full connection and 9 probationers, with the expectation of half a hundred in full connection by the end of the Conference year. On Sunday, Feb. 5, after a short sermon by the pastor, he received into the church 3 by profession of faith, 1 by letter, and 4 on probation. The spiritual life of the church is excellent. The Sunday-school is doing well, having 125 members and an average of 80. The Epworth and Junior Leagues are in good condition, having 40 and 38 members respectively. The fourth quarterly conference was held Feb. 3, and showed the church to be in a good financial condition, able to meet all obligations by the end of the year. The Ladies' Aid Society is in a most prosperous state. Rev. H. E. Milnes has served this church two years, and the people of Lakeside deeply regret his departure in April for the West.

**Wesley Church, Salem.**—At the fourth quarterly conference recently held the presiding elder was unanimously requested to use his influence to secure the return of the pastor, Rev. F. H. Knight, for the fifth year.

**St. Paul's, Lynn.**—Nine were received on probation Sunday morning, and in the after-meeting on Sunday evening sixteen arose for prayers. The current expenses for next year have been provided for, with an increase of \$600 in the weekly offerings, there being 135 new subscribers. The church is doing its own work and without extra meetings. Rev. T. Corwin Watkins, D. D., pastor.

#### West District

**Springfield Preachers' Meeting.**—The essayist appointed for the meeting of Jan. 23 having secured postponement of his paper to a later date, Rev. L. E. Bell filled the gap with an essay prepared for the instruction of his own people, giving an elaborate analysis of the Gospel of John.

**Springfield, Trinity.**—Rev. A. C. Skinner, who was reported as suffering from grippe, made a short tour to the South, which he found beneficial, and he is at work again. The Epworth League, on the evening of Jan. 27, held a meeting

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to which they invited the various Leagues of the city. There was an attendance of several hundred. After an informal reception of an hour's duration Charles E. Van Norman, president of the League, called the assembled guests to order. Rev. E. P. Herrick gave a short address of welcome, and W. K. Cooper, secretary of the Young Men's Christian Association, spoke on "What the Young People of Springfield can do, and how they can do it." The Trinity Church quartet rendered some musical selections, after which light refreshments were served.

**Amherst.**—The pastor, Rev. J. R. Chaffee, is much in favor with the people, and his return for another year is unanimously requested. At the last quarterly conference the presiding elder reports there was an evening congregation, very intelligent in appearance, that absolutely filled the house. Furthermore, this is about the usual audience. The religious interest is good.

**Barre.**—In this place the quarterly conference unanimously requested the return, for a third year, of their pastor, Rev. F. W. Collier. Mr. Collier is about finishing his studies at Boston University.

**North Dana.**—Our society here, having acquired the part interest in the church property which formerly was owned by another society, will probably take steps to put the edifice in good condition next year. The pastor, Rev. F. H. Wheeler, is closing his fifth year.

**Leyden and East Colrain.**—The brethren at Leyden express themselves as liking their pastor, Rev. W. T. Hale, better and better as the time goes by. But he requests a change, and will probably be appointed elsewhere.

**Pelham and North Amherst.**—The pastor, Rev. B. C. Jacobs, is in favor with the people. At Pelham some improvements have been made on the parsonage. Better still, there is some religious interest. At North Amherst there is a noticeable religious interest—indeed, quite a revival for that place.

**Athol.**—Rev. John H. Mansfield, closing his fifth year, reports that notwithstanding a considerable shifting in membership, there has been a net gain of one hundred members in full connection.

**Enfield.**—The quarterly conference, by a rising vote, requested the presiding elder to re-appoint their pastor, Rev. W. T. Miller; and the following Sunday morning every man, woman, and child in a large congregation by a rising vote preferred the same request. Mr. Miller is a local preacher who never joined the Conference. The only reason he did not was a diffidence on his part which may have been laudable, but which deprived the Conference of a member who would have done it credit. For many years he has served charges on West District, and has done faithful service. There is a good religious interest.

**Greenfield.**—Here the finances are in as good condition as is usual at this time. The people like their pastor, Rev. W. C. Townsend, and have, through the quarterly conference, made a unanimous request for his return.

**Easthampton.**—The financial condition of the church is good, and there is a good religious interest.

**Southampton.**—On a recent occasion the presiding elder baptized 9 persons—eight (if the writer is correctly informed) from one family. The pastor, Rev. T. Livingston, does not desire to stay longer, on account of prosecuting his studies in Boston University.

**Ware.**—The quarterly conference, without a dissenting voice, desired the return of Rev. J. W. Fulton for another year. The reports showed the finances in good condition. The year will close with the debt on the whole property under a thousand dollars. This is a good showing, with a new church. H.

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## CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. Y. East.	Mt. Vernon, N. Y.,	April 5,	Vincent
New York.	Newburgh, N. Y.,	" 6,	Joyce
N. E. Southern.	Provincetown, Mass.,	" 5,	Mallalieu
Troy.	Burlington, Vt.,	" 12,	Warren
New England.	Boston, Mass.,	" 12,	Mallalieu
New Hampshire.	Lancaster, N. H.,	" 12,	Vincent
Maine.	Farmington, Me.,	" 19,	Warren
East Maine.	Rockland, Me.,	" 19,	Foss
Vermont.	Newport, Vt.,	" 19,	Mallalieu

### HERALD CALENDAR

Norwich Dist. Min. Asso. at Danielson,	Feb. 13, 14
Dover Dist. Min. Asso. at Greenland,	Feb. 13, 14
New Bedford Dist. Min. Asso. at Summerfield Church, Fall River,	Feb. 13, 14
New Haven Dist. Min. Asso. at Middletown, Conn.,	Feb. 13, 14
Providence Dist. Pr. Mtg. at Broadway Church, Providence,	Feb. 20-21

**NEW ENGLAND METHODIST HISTORICAL SOCIETY.**—The annual address will be given in Wesleyan Hall, Monday, Feb. 13, at 10.45 a. m., by Rev. N. T. Whitaker, D. D. Subject, "Methodism in Chelsea." A full attendance is requested. All invited. J. H. MANSFIELD, Sec.

**W. F. M. S.**—The annual meeting of Cambridge District will be held at Trinity Church, East Cambridge, Thursday, Feb. 16. Sessions at 10.30 and 2. Morning session, reports and election of officers. Dr. and Mrs. Wadman of Japan will speak in the afternoon. Lunch, fifteen cents. A large attendance is urged.

East Cambridge electricies pass Union Station. Church on the corner of Third and Cambridge Sts. GRACE G. SMITH, Rec. Sec.

**MAINE CONFERENCE.**—Brethren who expect their wives to accompany them to the next Conference session should notify me before March 10. Preachers whose names do not appear in the Minutes of the last Maine Conference should notify me before March 10 if they expect to attend. There will be no other call. W. B. DUKESHIRE.

Farmington, Maine.

**NEW HAMPSHIRE CONFERENCE.**—Several of the brethren who do not intend to bring their wives to Conference have suggested whom they would like to room with during the session. Others would do well to make like requests, as it will assist the committee in making up the list. Please name two or three persons, so that we may be able to accommodate you. We hope to be able to entertain all the ministers' wives who may desire to come, but we cannot provide for children. If you desire to bring the little folks, you will need to make provision for them after you receive your Conference Directory, which we hope to have ready by the middle of March. L. R. DANFORTH.

## MARRIAGES

**TOWNE—TOWNE.**—In Waterville, Me., Jan. 26, at the home of the bride, by Rev. George D. Lindsay, Fred H. Towne and Phie L. Towne, both of Waterville.

**FOSTER—NELSON.**—In Waterville, Me., Jan. 29, by the same, Ernest E. Foster and Blanche E. Nelson, both of Waterville.

**GOODSPEED—DUGANS.**—In Waterville, Me., Jan. 31, by the same, Loren E. Goodspeed and Nellie E. Dugans, both of Waterville.

**CAMERON—NEWELL.**—In West Medford, Jan. 30, at the home of the bride's parents, by Rev. A. W. L. Nelson, Walter M. Cameron, of Malden, and Minnie A. Newell, of West Medford.

**METHODIST SUNDAY-SCHOOL WORKERS' UNION.**—Next meeting on Monday evening, Feb. 13, at First Church, Somerville. Social hour, 5 to 6; supper at 8. Invited guests are: Rev. E. P. Robertson, presiding elder of Winona District, Minnesota Conference, and Miss Ellen M. Andrews of the Emerson School of Oratory. "Encouraging Features of my School" will be presented by the following superintendents: S. L. Burr, C. R. Fuller, C. H. J. Kimball, A. G. Barber and E. W. Jordan. Tickets are now on sale at Chas. R. Magee's, 28 Bromfield St., for fifty cents. A. G. Foss, Sec.

There is no other infant's food like Mellin's Food; it is distinctive and peculiar in its qualities, and is especially adapted to young infants. It brings life and comfort to the babies.

**EAST DISTRICT MINISTERS' WIVES' ASSOCIATION.**—Regular meeting on Tuesday, Feb. 14, with Mrs. C. A. Crane, 85 Lexington St., East Boston. Business session at 2.30. S. A. STUBBS, Sec.

**N. E. SOUTHERN CONFERENCE.**—COURSE OF STUDIES. It is desired that all examinations due be taken by the students this month. Rev. J. H. Buckley has been appointed to fill the place of Rev. J. M. Taber. CHARLES W. HOLDEN, Chairman.

**NEW ENGLAND CONFERENCE—ATTENTION.**—Will every preacher of the New England Conference who expects to be entertained at the coming Conference session during the week with both board and lodging, communicate as once with Rev. J. D. Pickles, 57 Rutland St., Boston.

**EVANGELISTIC SERVICE.**—From an acquaintance of several years I can most heartily indorse Rev. E. L. Whitcomb as a young man of unimpeachable character, of fine promise, whose services in evangelistic work will be helpful to pastor and people. GEO. F. EATON, Presiding Elder.

Mr. Whitcomb may be addressed at Leominster, Mass. He is open for engagement except during March.

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## OBITUARIES

Our beloved have departed,  
While we tarry, broken-hearted,  
In the dreary, empty house;  
They have ended life's brief story;  
They have reached the home of glory,  
Over death victorious.

Hush that sobbing; weep more lightly;  
On we travel, daily, nightly,  
To the rest that they have found;  
Are we not upon the river,  
Sailing fast to meet forever  
On more holy, happy ground?

Whilst with bitter tears we're mourning,  
Thought to buried loves returning,  
Time is hasting us along,  
Downward to the grave's dark dwelling,  
Upward to the fountain welling  
With eternal life and song.

— From the German of J. Lange.

**Cook.**—Rosette H. Cook was born in East Machias, Me., May 5, 1853, and died in the same town, Nov. 2, 1895.

At the age of twenty-five she sought and found the Saviour precious to her soul. In 1881 she united with the Methodist Episcopal Church of East Machias, and all the years has been a true and faithful member. She was a great sufferer, from the effects of typhoid fever, but the grace of God sweetened her sufferings and alleviated her pain, making her face beam with joy. She was at her place and post when it was possible for her to be, and though her tongue is silent, her life of purity and patience yet speaketh.

Her last sickness was full of terrible suffering and agony, but not for one moment did she lose sight of her Saviour or fail to recognize His tender hand outstretched to help her. When in the greatest suffering she said: "I will do the best I can, and God will do the rest." She has gone to be with Christ, which is far better.

Three sisters and two brothers are left to mourn their loss. Her home was made with her sister, Mrs. W. H. Hontley, who tenderly cared for her till God took her to her reward.

A. B. CARTER.

**Brickett.**—Mary E. Brickett, daughter of Ward and Sarah Brickett, was born in Epping, N. H., Dec. 19, 1843, and died at Merrimac, Mass., Oct. 1, 1895.

She was converted under the labors of Rev. W. F. Crafts, and received into membership in the Grace M. E. Church, Haverhill, in 1874, during the pastorate of Rev. A. E. Drew, and was a faithful and efficient member of the same to the time of her death.

For a number of years she was employed as a bookkeeper and cashier in the large dry and fancy goods establishment of Mitchell & Co., of Haverhill. About twelve years ago Mr. Little of Merrimac engaged her to manage his dry goods business in that place. She soon became a partner, and after the death of Mr. Little had full charge of the business. Here, as in Haverhill, she won for herself a host of friends, and, possessing unusual business ability, she accumulated quite a property. She traveled extensively, last year going as far west as California.

She was a faithful steward of earthly treasures. It was her custom annually and sometimes even more frequently to make generous gifts to several of the weaker churches in her vicinity. She

aided the Deaconess Hospital in Boston and other worthy enterprises, and many poor people shared her generosity. She was an intelligent, liberal-minded Christian, well informed in church and religious matters; and, while a Methodist, often attended the Congregational Church, the nearest Methodist church being at Merrimacport, two miles away.

Her home, however, was her paradise. There, as in her business, her beautiful Christian character was manifest. She was fond of entertaining, and hers was Christian hospitality. Her view of life was decidedly optimistic, and by her good cheer and brilliant intellectual qualities, as well as by her Christian graces, she brightened and blessed many lives about her.

Her sickness was very brief, being of only five days' duration. She leaves behind an only sister, Mrs. O. W. Mills, of Bradford, who, with her husband and daughter, and many friends, mourn their loss. The interment was in the family lot at Bradford.

**Thayer.**—Mrs. Clarissa D., wife of Welcome A. Thayer, was born in Blackstone, Mass., Oct. 12, 1826, and died in the same town, Jan. 10, 1899.

Mrs. Thayer was the daughter of Deacon Ariel Thayer, of Waterford, Mass. About a quarter of a century ago she joined the Methodist Episcopal Church in East Blackstone. She was an efficient and exemplary Christian. She loved the church and gave herself in untiring devotion to its interests. Her piety was intelligent, steady and active. It is seldom that death summons one from the walks of private life whose loss is so generally and deeply felt. The family, the church, the community, unite in paying a tribute to her memory. By her death a husband has been deprived of one who has been with him in joy and sorrow, with whom he has taken sweet counsel, and whose life has been identified with his for more than fifty years; the children have lost a mother who has sacrificed her own comfort and ease and welfare for their good, who has given herself in holy consecration to them, who has studied to make them happy and useful men and women. Seven children—five sons and two daughters—"arise up and call her blessed." How well Mr. and Mrs. Thayer have succeeded in training their children is seen in the fact that these sons, not one of whom ever drank a glass of intoxicating liquor, are now filling honorable positions and are highly respected citizens in the communities in which they live. The two daughters, who cared so tenderly for their mother during her long sickness, remain at home to be a comfort to their father in his old age.

Mrs. Thayer was deeply interested in the great political and religious movements of our times. She was a discriminating admirer of ZION'S HERALD and read each issue with avidity. A beautiful, quiet, modest life has closed, but its influence will long linger upon the earth.

The funeral services were held at her home, Friday, Jan. 13, conducted by Rev. Geo. E. Brightman and her pastor, Rev. N. C. Alger.

GEORGE E. BRIGHTMAN.

**Webster.**—Rev. Harvey Webster was born in Weston, Vt., June 6, 1826, and died at his home in Swanton, Vt., Jan. 6, 1899.

He was the son of Capt. Jonathan and Lucy (Sterling) Webster, life-long and much-respected members of the Methodist Episcopal Church, and brother of the late Rev. Alonzo Webster, D. D., and Rev. Norman Webster, M. D., and the last surviving member of a large family. On his father's side he was connected with Noah and Daniel Webster, and on his mother's side was a direct descendant of Elder Brewster of the "Mayflower."

Quite early in life he was converted, and felt that he was called to the ministry. For a time he struggled against this conviction, but finally yielded to it, and made such preparation as a brief time at Newbury Seminary and Concord Biblical Institute could afford him. He commenced his public ministry as a supply on the West Windsor charge, Vermont Conference, during the early part of 1848. That same year he united with the Conference on trial, and in due course was received into full connection. For fifty consecutive years, as the question has been asked, "Anything against Bro. Webster?" the uniform response has been, "Nothing against him." He was on the effective list forty-four years, and all these years save one (when chaplain in the army) were spent in the regular pastorate. The following is the list of appoint-

ments to which he was assigned and which he served: Putney, Worcester, East St. Johnsbury, Berlin, Corinth, Brookfield, Waitsfield, South Royalton, Randolph Centre, Cambridge, Essex, West Berkshire, Franklin, Barre, Chelsea, Williamstown, Waterbury Centre, Moretown, North Hero, Waterville and Johnson.

After he took a supernumerary relation and retired to his home in Swanton, he supplied several appointments, such as could be reached from his home. After the death of Rev. A. B. Truax, last year, he supplied the vacancy at Montgomery until Conference. After this he preached only once—at Swanton, in May—his theme being, "Personality, and the Recognition of Friends in Heaven."

He was chaplain of the 6th Vermont Regiment, and was in Grant's command at the time of Lee's surrender.

Mr. Webster was an all-round minister, doing good work, helping to build up the kingdom of Christ wherever he went. He had many friends and was a Christian gentleman.

He was married, May 6, 1848, to Lucy M. Piper, of Weston, who with him has gone forth sowing precious seed all these years, and who now in great feebleness lingers to walk alone in sorrow. Last May they celebrated the golden anniversary of their marriage, which was an occasion of chastened rejoicing. There were given to them six children. Laura, a beautiful child of six years, went to be with the Lover of children nearly thirty years ago; Emma, wife of Hon. J. K. Darling, of Chelsea, passed away some years since. There remain: Rev. H. A. Webster, of Oswego, N. Y.; Hon. E. E. Webster, of Minneapolis; Dr. Geo. O. Webster, of Berlin, Germany, who is in the royal family dental office; and May, the wife of Mr. Elmer Brown, who lived in the same house with her parents and brought sunshine to their home.

Mr. Webster had been in failing health for the

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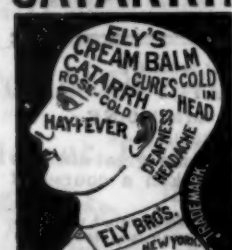
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last two years, and went down gradually to the end. "The fathers, where are they?" "God buries His workmen, but carries on His work."

The funeral services were held in the M. E. Church at Swanton, conducted by Rev. S. H. Smith, pastor, assisted by several ministerial brethren, with addresses by Revs. L. O. Sherburn, A. L. Cooper, D. D., and W. P. Stanley. On the following day the remains were taken to Barre and deposited in the receiving vault, awaiting burial in the family lot in Elmwood Cemetery in that place, in the spring.

J. A. SHERBURN.

Wentworth. — Orange Wentworth was born in Vermont, Jan. 16, 1823, and died in South Tamworth, N. H., Dec. 29, 1898.

Mr. Wentworth was converted in Acton, Maine, some fifty years ago, and soon after joined the Methodist Episcopal Church and continued a faithful member of that body until his death. He served for three years in the army and was always at his post.

His three children died when quite young, and his wife some time ago. He was thus left alone in the world with no near relative. He gave himself fully and without reserve to God. His ringing testimonies were direct and full of meaning, his prayers laid hold with a determination to succeed, his voice often broke out in singing like a spring bursting from the mountain-side. He was asked near the close of life if he had fought a good fight. "Yes," said he, "on land and sea." Faithful to the end, he went to meet Him with whom he had communed so long.

DANA COTTON.

Moore. — Mrs. Nellie C., wife of Rev. Herbert E. Moore, passed from Surrey, Me., to the life which is immortal, Oct. 12, 1894, aged 24 years and 3 months.

A little more than two years of married life had endeared her to her husband and his work. Cheerfully, lovingly and hopefully she entered upon the work of the church, and had not feeble health crippled her efforts, she would have done good service for the Master. She was converted while a student of East Maine Conference Seminary, during the presidency of Dr. A. F. Chase. In the summer of 1894 she graduated from the commercial course.

She was married in the summer of 1896. In the following autumn she was attacked with grippe, which in a few months developed into consumption. Although her life was sweet and promised her much, when the Master called her higher, grace triumphed. She said to the writer a few days before she died, "Jesus is precious. My brother has been to see me and has just gone home to be a Christian. I am so happy." A dear mother ministered to her wants for many weeks as only a mother can.

The funeral services, at her childhood home in Sorrento, were conducted by the writer.

She was beloved by the people of the charge who had made her acquaintance, and they were very kind and sympathetic toward our dear brother in his great loss. "To live is Christ, to die is gain." "We live in deeds, not words."

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## NEWS OF THE WEEK

## Wednesday, February 1

- The cruiser Philadelphia sails from San Diego, Cal., for Samoa.
- The Badger sails from Fort Monroe, and the Castine from Punta del Gorda, for Manila.
- Pittsburg has received an order for cars from Egypt and the Soudan.
- A roundhouse on the Canadian Pacific R. R. was destroyed and seven men buried in the snow by a snowslide.
- Attorney-General Griggs rules that the Dingley bill became a law as soon as it was signed by the President.
- The House passes the Hull Army bill, 168 for and 125 against; report in favor of gold standard introduced; Senate amendments to Consular bill not agreed to in the House.
- Chinese rebels defeat imperial troops, the latter losing 2,000 men; rebels besieging Shu-Chan.
- West Indian troops sent to quell riots in Barbados.
- Belgian troops desert to Congo rebels.
- Count Esterhazy, after testifying before the court, was given twenty-four hours in which to leave France.

## Thursday, February 2

- National Liquor League is said to be about to close every saloon in Akron, Ohio, for two years, as an object lesson.
- The longest steel shaft in the world cast at Bethlehem, Pa., for the Boston Elevated Railroad Co.
- The New England thread mill, Pawtucket, R. I., withdraws from the trust.
- Senator Aldrich of Rhode Island made chairman of committee on Finance.
- Lord Hallam Tennyson, son of the English poet-laureate, has been appointed Governor of South Australia.
- Dreyfus' friends are reported to have given up hope of a fair trial for him.
- The Russian ambassador to Germany stricken with paralysis.

## Friday, February 3

- The cruiser Buffalo, which sailed from New York with 700 men for the Asiatic squadron, arrives at Manila.
- The troopship Sherman sails from New York for Manila, carrying 2,000 soldiers.
- A terrific blizzard has been raging in Colorado for some days, causing great damage.
- Celebration of the eighteenth anniversary of the Christian Endeavor Society in Boston.
- New England headquarters for Cuban Industrial Relief Fund opened in the Congregational House, Boston.
- Several manufacturing establishments were burned in Philadelphia, causing \$800,000 loss.
- Naval and Military Order of the Spanish-

American War formed, with Col. Theodore Roosevelt as commander and Commodore John W. Philip as vice-commander.

-The monitor Wyandotte, which originally cost \$663,327.84, sold to a Philadelphia man for \$12,631.52.

-The House passes the River and Harbor bill carrying \$30,000,000.

-Gen. Gomez cables that he will accept the \$3,000,000 offered, and will aid in disbanding the Cuban troops.

## Saturday, February 4

-At the residence of Gen. Butterfield in New York Commodore J. W. Philip was presented with a sword; Governor Roosevelt made the presentation speech.

-The California Autotruck Co. incorporated, with a capital of \$5,000,000.

-Twelve hundred cloakmakers strike in New York city.

-Fatal snowslides reported from Colorado.

-The New England Dairy Co. incorporated, to control nearly all milk concerns in New England.

-Senator Hale reports a joint resolution authorizing Secretary Long to erect a granite monument to the victims of the Maine explosion buried in Havana; \$10,000 authorized.

-House Interstate and Foreign Commerce committee directs favorable report on the Hepburn Nicaragua Canal bill, which it substitutes bodily for the Senate bill.

-House Judiciary Committee agrees to report that Gen. Wheeler and other Representatives who received army commissions have thereby vacated their seats.

## Monday, February 6

-In a battle on Sunday in Manila the insurgents were driven from about the city; our troops captured six towns; our loss reported to be about 250 killed and wounded.

-The transport Roumania sails for Cuba to bring back the bodies of the American soldiers buried there; she carries 3,000 coffins and 30 undertakers.

-Death of Col. James A. Sexton, commander of the G. A. R., aged 55.

-Large increase of insanity reported in Maine.

-Hon. E. A. Hitchcock, the new Secretary of the Interior, reaches London on his way from Russia to the United States.

-The Madrid Cabinet decides to abolish the office of Ministry of the Colonies.

-Members of the Porto Rico Insular Cabinet resign.

-An ex-lieutenant in the French army arrested in Paris for selling military secrets to foreign Powers.

-Riot in Algiers and another in Marseilles between Dreyfusites and anti-Dreyfusites.

-Post on the Upper Nile held by Belgians captured by the Dervishes.

## Tuesday, February 7

-The Peace Treaty was ratified yesterday afternoon in the Senate.

-A dinner was given to Admiral Sampson at the Hotel Tuilleries, Boston.

-Gen. Otis, in Manila, notified by Secretary Alger of the ratification of the Peace Treaty.

-Census bill passed by the House.

-Sundry civil bill appropriates \$20,000,000 for carrying out our obligations to Spain.

-Salvation Army to dedicate today a workman's hotel.

-Gov. Powers of Maine signs a bill making Deering a part of Portland.

-Revolution in Uruguay has been suppressed.

-Death of Alfred, hereditary Prince of Saxe-Coburg and Gotha, grandson of Queen Victoria.

-The insurgents are reported to have lost 5,500 men in the battle of Manila on Sunday.

-Influenza raging in Berlin; many officials are ill.

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